

HOMAGE



*Dr. Muhammad Naseer-ud-Din
Shakoori*

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Available at
Darbar-Aliya Qadriya Shakooriya Alaiya
Kakki Nau Tehsil Shorkot (Jhang)

The Truthful Quran Says,

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا.
فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ، وَمِنْهُمْ مُقْتَصِدٌ، وَمِنْهُمْ
سَابِقٌ بِالْخَيْرَاتِ يُاذِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ○ (سورة فاطر/32)

“Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace”.

(32) Fatir (The Angels, Originator)

Allah's Messenger

[God's grace and peace be on Him] says,

خَيْرُكُمْ الَّذِينَ إِذْ رَأَوْا ذِكْرَ اللَّهِ

(ابن ماجه)

“The best people among you are
those who may make you remember
God (Allah) when you see them”

Reported by Hazrat Asma bint-Yazeed (May Allah be pleased with her) and Ibn-Majah transmitted it.

Allah's Messenger

[God's grace and peace be on Him] says,

تُحَفَّةُ الْمُؤْمِنِ الْمَوْتُ۔

(شعب الايمان)

“The gift of a believer is death”

Reported by Hazrat Abd-ul-lah bin amr (May Allah be pleased with him) and Imam Bahiqi transmitted it.

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PREFACE

I had begun this work just for killing time. Completing it partially, I put it in abeyance; meanwhile I had to suffer a disastrous misfortune, my youngest brother Mohammad Nacem-ud-din shah (May Allah bless his soul) passed away. The incident was beyond my endurance. It shattered my heart, my mind and my soul and scattered into gloomy desert of grief and dismay. I resumed this work for diverting my attention from the incident. This time I was fully resolved to finish it as I was to finish it for two purposes, firstly to seek Allah's pleasure for the sake of **His sacred Messenger** [God's grace and peace be on Him] and His Pious Servants (Saints), Secondly to pay tribute to my loved brother **Mohammad Nacem-ud-din shah** (May Allah bless his soul).

Before to end my words, I should like to thank the people who have provided me assistance to complete this work, especially I express my gratitude to my loved teacher Janab Khan Zulfiqar Husain Khan Sh in two dimensions, First, he has made a careful review of this book and gave his precious opinion, Second, my skill in English is all due to him. His encouragement, guidance and inspiration have spurred me on to attain this stage. Special favour that he has shown to me would remain intact in my memories.

Dr Muhammad Naseer-ud-Din Shakoori
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10-12-2008

PRELUDE

It gives me a sense of pride to say that the author of the book in hand has been my student. I used to call him Shah Naseer (instead of Naseer-ud-Din Shah) after the name of a famous Urdu Poet. I still prefer to call him by that name because he has a subtle literary taste along with a knack of composing Urdu verses.

As a student he was very obedient, book lover and very well informed. His literary taste was not restricted to Urdu only but he had a good knowledge of Persian and English literature. This quality has now become more polished by the passage of time. The present book is a self-speaking proof of his good command on English.

During the study of this book I found, 'sometimes he expresses himself so artistically that I was wonder-struck'. This book contains the history of his ancestors in detail with which a common reader has a little interest. But the style in which he presents the sequence of events is so attractive that the reader cannot put aside the book without going through it. It is the specialty of a good writer that he forces even his unwilling readers to go along him.

The pathetic way in which Shah Naseer has recounted the story of his departed brother, says a lot about the love he had for the departed soul. I share his grief, for his brother was one of my dearest students. He was reserve, obedient, knowledge loving and was all attention while in the class. Being a brother of Shah Naseer, he had personal relations with me. But despite this he never crossed the proper limits. I was stunned when I heard his sad demise. I present the same elegy which a Chinese poet wrote at the death of his small son. He said;

"He has gone far, far away today, in search of butterflies."

Generally there are three ways to dilute and drown the grief. The first and natural way is to weep out the grief. If a man is in the clutches of woe and he does not weep, he is likely to die.

ضبط لازم ہے مگر دکھ ہے قیامت کا فراز
ظالم اب کے بھی نہ روئے گا تو مر جائے گا

After weeping one feels slightly relieved.

رو لینا بھی ہے ایک علاج آنکھ کے تل کا
ہر آہ سے کچھ زہر نکل جاتا ہے دل کا
(جوش)

The second way is to narrate ones grief to someone sympathetic and of great confidence. This too gives a good deal of relief.

جس نے سنی تھی شوق سے زخموں کی داستان
اس چارہ گر کو ڈھونڈتا پھرتا ہوں شہر میں

The last and not the least is that a grieved person should reduce to writing all his woes and afflictions. This too sheds aside a lot of burden on the heart.

Although it is not possible to banish all the grief from the mind and heart yet by the said methods, its sting gets blunted to a great extent.

The pinch of the bereavement for Shah Naseer is so biting that despite of adopting the first two methods he could not console himself. He has now adopted the last means in the shape of the present book wherever he tries to ventilate his sorrow, it shows that the passage of time has not assuaged him and his inner wounds are still smoking.

کچھ تو نازک مزاج ہیں ہم بھی
اور کچھ چوٹ بھی نئی ہے ابھی

For sensitive people, it is an uphill task to forget such mishaps. May Almighty endow him with a complete consolation. I pray for a long life of Shah Naseer and all the people connected with him in any way.

Prof. Khan Zulfiqar Hussain Khan.

Ex. Lecturer of Government College,
Shorkot City (Jhang)

Dated 09-12-2008

I dedicate this book to my loved brother **Mohammad Naeem-ud-din shah** (May Allah bless his soul). He went on a long journey from this mortal world to that immortal world of heaven in the prime of life for never to come back. My heart cries out with longing to see him alive but I am fully aware of the reality, it couldn't be as every thing in the universe is predestined and man is helpless before the fate. There is no way but to endure patiently and to resign himself to God's will. I have composed a rhyme for "His grief",

قسمت میں تھا لکھا جو یہ دن دیکھنا پڑا
مرگ جوان بھائی کا دکھ جھیلنا پڑا
وہ ہیں نعیم دین کہ جن کا نصیر کو
سہرے کی آرزو میں کفن دیکھنا پڑا

It had been preordained that I had to see the ominous
day when my young brother passed away.

Instead of seeing hridal wreaths on his head,

I had to see him in shroud.

SHAIKH-UL-ARIFEEN

(The Chief of persons, possessing the knowledge of God)

SHAIKH-UL-ARIFEEN Hazrat Mukhlis-ul-Rehman Shah, renowned with the title of Jahangeer Shah [God may rejoice his soul] came of a noble family of Sadat-e-Bani Fatimah. His ancestors came to India, emigrating from Saudi Arabia and settled at ChatGam (a city in Bengal). His father's name was Hazrat Syed Ghulam Ali Shah [God may rejoice his soul]. Hazrat Mukhlis-ul-Rehman Shah [God may rejoice his soul] came into the world on Monday, 1229 A.H in Mauza Mirza Khel Shareef, District ChatGam. He received formal primary education in his native city. After that he travelled to Kolkata, the magnificent city of Bengal for higher education and received religious, traditional, intellectual and philosophical education with such a great enthusiasm and zeal that he became a great scholar in a few years.

SPIRITUAL LIFE

Accomplishing religious and related studies he thought that the real science was recognition of God and knowledge of God and it couldn't be attained without the guidance of a perfect spiritual mentor. He wandered about in search of such a person that might successfully guide him in the field of mysticism and spirituality. From Kolkata, He came to Hazrat Maulana Burhan Farangi Mahally (God bless his soul) who was a complete saint of his time in Lukhnow. He kept him as a special guest for some days and dispatched him to Hazrat Seyd Shah Imdad Ali[•] [God may rejoice his soul], who lived in

• Hazrat Qutb-ul-Arifeen Seyd Shah Imdad Ali (God may rejoice his soul) was well known saint of his age: he was highly respected by his contemporary people because of his piety and holiness. He passed away on 6 Ziqaad 1304 A.H (1887 A.D). and was interred at Mahalla Qazi Wali Chak Bhagal Pur (Bengal)

Bhagal Pur, saying, "At present time, Hazrat Seyd Shah Imdad Ali (God may rejoice his soul) is a perfect saint. His heart is illuminated by heavenly light of God. I am sure that your object, by the will of God, would be secured in his sacred and pure company. As Hazrat Mukhlis-ul-Rehman Shah got to Bhagal pur, he came to know that Hazrat Seyd Shah Imdad Ali was in Biksar (name of a city) where he was appointed as a judge. He went to Biksar, came to be his spiritual novice and remained about six months in his presence for receiving guidance in mysticism and spirituality. In the duration, he, by the consent of his spiritual guide, went to Chaprah shareef visiting his grand spiritual guide Hazrat Shah Muhammad Mehdi Farooqi Qadri[•] [God may rejoice his soul]. After some days, he was back to Bhagal Pur. Hazrat Seyd Shah Imdad Ali kept him under his guidance for six months and conferred dignity of KHILAFAT-O-EJAZIT (formal permission to spread out religious and spiritual knowledge and mystic views) on him and bade farewell to him for his native city.

On return to his native city, he established an educational institution and started to teach religion, divinity and mysticism. A great number of people soon joined his religious and mystic cult. He was a juncture of Shariat and Tariqat (great scholar of both religion and mysticism) and had full acquaintance of religious precepts. By the grace of God, he rose to the exalted position both religiously and worldly. He spent his whole life in giving lessons on QURAN AND TRADITION of the Holy Prophet (peace be on Him). He surpassed all the men of his age in learning and virtue that people called him by the appellation of BARE MAULANA (the great religious leader). He compiled a great book by the name of SHARAH-UL-SUDDOOR, explaining the Muslim

• The Spiritual guide of Hazrat Seyd Shah Imdad Ali (God may rejoice his soul), Hazrat Shah Muhammad Mehdi Farooqi Qadri [God may rejoice his soul] died on 6 Jamadi-ul-Awwal 1287 A.H and was laid to rest in Mahalla Kareem Chak Chaprah (Bengal). He was a Saint of a superior rank and his character was above board.

creeds with the help of references from the Holy Quran and Hadith (Traditions) of the Holy Prophet (peace be on Him). rectifying wrong doctrines.

STRIVING IN GOD

Apart from it, the main object of his life was to get consent of God and achieve higher rank in spirituality. For this purpose he laboured for thirty years, spending most of his time in seclusion for worship by offering prayers, meditation, contemplation and the other works of supererogation, spending the nights in adoration of his Lord (Allah) prostrate and standing. He collected spiritual power by direct observation of divinity and illuminated his heart by the light of God.

To follow strictly the Traditions of the Holy Prophet (peace be on Him) became his second nature, come what may, he never abandoned to act on the practice of the Holy Prophet (peace be on Him). He strived for it not himself only but urged others to act on it also as he considered it to be obligatory for spiritual progress.

He always prayed "O God; save me from such opulence that may divert my attention away from You and save me from such poverty that may cause indifference to Your existence". He disliked and abstained from negligence, laziness and indolence, saying, "Negligence and laziness aren't the signs of noble men, rather it was the sign of slaves, the survival of nobility and gentility is in alertness and hard work". He himself didn't remain idle. He disliked idleness very much and had always been busy with either religious or worldly work.

MIRACLE

He told that once his spiritual leader Hazrat Seyd Shah Imdad Ali [God may rejoice his soul] addressing him, said, "When you become the best remedy for every disease that would be the time of your passing away and so long as it happens not so you would never die. What did my spiritual

leader say has come true, God bestowed health on all type of patients including hopeless patients with my prayers, now the time of my departure from the world is near".

In fact, during last days of his life, the condition was that all kind of sick person came to him and reaped the benefits of his magnanimous personality. even the hopeless patients gained good health by his prayers.

Once he said, " My death would be on Monday as the Holy Prophet (peace be on Him) passed away on the same day.

DEMISE

He suffered from skin inflammation, burning and irritation. This disease had begun many years before; it was the reaction of a harmful medicine that he took on the recommendation of a Hakim (a native practitioner of medicines). Now, this skin problem got intensified and condition became critical. He got temporary relief by applying cold water, but later, this way of getting relief proved ineffective.

One day, he called his family members and other attendants and directed "Give my prayers mat, writing case, cushion, hoqqah (a smoking pipe), stalk and books to my son Chote Mian (Abd-ul-Hai Shah). I declare him my spiritual successor and tell him that he should take care of my spiritual disciples".

Weakness was increasing day-by-day, in the end it increased so much, that he was confined to bed. One day, he said, " I have been informed, my death would be on Monday".

Listening to this news the people who had great love, affection and devotion for him, rushed to have his last glimpse. On Monday night, affliction of disease became intensified (on that night he had been alone). It dawned, he ordered all the people, present on the spot, to offer Fajar prayer. he himself took ablution and offered Fajar prayer and a few minutes later, he asked, "Has the sun risen?" He was told that the sun has risen some moments before, then he pointed towards sky with

his forefinger, his lips were moving and his soul set at rest in his heavenly home. It was the morning of Monday, 12 Ziqaid 1302 A.H. (1885 A.D).

He was laid to rest in Mauza Mirza Khel Shareef District ChatGam (Bihar. Bengal).

DEVOTION TO GHAUS-US-SAQLAIN

He often said, "All men are created with four elements (air, fire, soil and water) but I am made of five elements, the fifth element is the love of Hazrat Ghaus-us-Saqlain Abd-ul-Qadir Geelani[•] [God may rejoice his soul]. It is only by the grace of God, the Most High that my spiritual novices and conformists are conferred with the love of God to a certain degree and it is all for the sake of the trustworthy love of Ghaus-us-Saqlain [God may rejoice his soul]". The time is witnessing, this love continues to be in his lovers and followers so far.

[•] Hazrat Abd-ul-Qader Jilani, famous by the appellation of GHAUS-UL-AZAM (God may bless his soul) was born on 11 Rabi-us-sani 470 A.H in Jilan (a town in tibristan the province of Iran) and died on 9 or 11 Rabi-us-Sani 561 A.H. He was a highly educated personality and tried hard throughout his life to reinstate the religion of Islam. His piety, sanctity and spirituality are widely acknowledged. Moreover he was the founder of Silsilah-e-Qadriya (A Mystic lineage).

FAKHR-UL-ARIFEEN

(The Pride of persons, possessing the knowledge of God)

FAKHR-UL-ARFEEN Hazrat Maulana Syed Abd-ul-Hai Shah [God may rejoice his soul] the son of **SHAIKH-UL-ARIFEEN** Hazrat Mukhlis-ul-Rehman Shah [God may rejoice his soul] was born on Sunday, 1276 A.H in Mauza Mirza Khel Shareef District ChatGam, (Bihar, Bengal). His father called him by the nickname of **CHOTE MIAN** because he was the youngest of all his brothers, moreover his father had special affection for him and this name denoted it too.

EDUCATION

In a traditional ceremony, his studies began. He was very intelligent, sharp-witted and had good retentive memory. He read the Holy QURAN and other preliminary books before long, but at the beginning of lessons on Arabic, religion and grammar, he lost all his interest in learning and consumed several years to reach Kafiya (a famous Arabic book which was in curriculum). The family members and other related people felt his lack of attention badly. One of his relatives Ch Janab Fazal-ur- Rehman Sb gave detailed account of his indifference to studies to his father Hazrat Mukhlis-ul-Rehman Shah [God may rejoice his soul]. Hearing the whole story, he said, "When some family members are able and scholars, there must be such a person that might attend on them regularly, if Chote Mian doesn't read, he would be at the service of his elder brothers". Fakhr-ul-Arifeen Hazrat Maulana Syed Abd-ul-Hai Shah [God may rejoice his soul] says "I was listening to

it all behind the curtain. I felt embarrassed at hearing this talk and intended to travel for the purpose of pursuing higher knowledge. I resolved not to come back to my ancestral house until I might establish myself in life". He asked his mother "Give me money for expenses, I would go to Kolkata to receive education". His mother gave him six rupees and in 1291 A.H, at the age of fifteen, he set out for Kolkata with a firm determination. Reaching Kolkata, he occupied himself fully in studies. His stay in Kolkata spread over three years. In the duration of stay in Kolkata, his father Hazrat Mukhlis-ul-Rehman Shah's [God may rejoice his soul] spiritual leader Hazrat Seyd Shah Imdad Ali [God may rejoice his soul] came to Kolkata from Bhagal pur. Being informed, he went to see him and regarded this meeting with father's spiritual leader as his good fortune and auspiciousness. Hazrat Seyd Shah Imdad Ali [God may rejoice his soul] showed him extraordinary kindness and favour. He went to Mirza pur from Kolkata, but there mightn't be sufficient arrangements of lessons therefore he arrived at Farangi Mahel in Lukhnow, there his namesake Hazrat Dr Allama Abd-ul-Hai Farangi Mahelly (God bless his soul) was present and had internationally been famous for his learning and sagacity. Hazrat Dr Allama Abd-ul-Hai (God bless his soul) was familiar with his father Hazrat Mukhlis-ul-Rehman Shah [God may rejoice his soul] and acknowledged his sanctity and spirituality. He made necessary arrangements for Hazrat Syed Abd-ul-Hai Shah [God may rejoice his soul] and he prosecuted his studies with much more determination, enthusiasm and zeal.

It isn't hard to estimate, how was he determined, enthusiastic and zealous for his studies that he visited his ancestral home just three times during the studentship. He came to home at seven years, tow years and three years intervals.

His father Hazrat Mukhlis-ul-Rehman Shah (God bless his soul) fixed his marriage and sent his elder brother Hazrat Maulana Abd-ul-Qaiyum (God bless his soul) to Lukhnow to

fetch him home. After marriage, spending some weeks with his bride, he went back to Lukhnow to consummate his education.

Hazrat Maulana Syed Abd-ul-Hai Shah (God bless his soul) related, "In 1302 A.H. I received the sad news of my father's sickness and he wrote me a letter, which contained following lines:

I give you three pieces of advice. considering it to be necessary. Act on these pieces of advice if you have divine help:

1 Do Qailola (have a nap) at noon regularly

2 Don't take up service with the English. It will turn out to be deadly poison for you (this order was peculiar to him)

3 Sometimes, chant in undertone following verse:

مرا در منزل جانان چه امن و عیش چوں ہر دم
جس فریاد می دارد کہ بر بندید محملہا
(حافظ شیرازی)

In the house of my Beloved, how can I enjoy the feast since the caravan bells call the call that for travelers equips.

(Hafiz Sherazi)•

• Shams-ud-Din Hafiz Shirazi, the well-known Persian poet was born in Shiraz in south-western Persia (Iran) in approximately 1320 A.D (about 726 A.H) and died sometime between 1389 and 1390(791 A.H) and was buried in the beautiful Musalla Gardens of Shiraz, on the bank of Hafiz's beloved Ruknabad river (in Iran). Hafiz is one of the world's most beloved poets, he is affectionately known as the "The Interpreter of Mysteries and The Tongue of the Hidden" and the great Poet-Seer Ralph Waldo Emerson himself remarked, "Hafiz is a poet for poets." But Allama Iqbal prefers Roomi to Hafiz owing to his doctrine "action in life is obligatory". While Hafiz presents the doctrine of abandonment of worldly matters and says what will happen tomorrow no one knows so whatever is to do, do it today. Verily, this doctrine causes inactiveness.

His father Hazrat Mukhlis-ul-Rehman Shah (God bless his soul) passed away on Monday, 12 Ziqaad 1302 A.H (1885 A.D). It was a great shock to him but he endured it patiently. Listening to the news of his father's death, he came to Mauza Mirza Khel Shareef to perform his funeral rites.

After interment of his father, he was honoured with spiritual succession to his father Hazrat Mukhlis-ul-Rehman Shah (God bless his soul). All it happened according to the testament of his great father who one day, called his family members and other attendants and directed "Give my prayers mat, writing case, cushion, hogqah (a smocking pipe), stalk and books to my son Chote Mian (Hazrat Abd-ul-Hai), I declared him my spiritual successor and tell him that he should take care of my spiritual disciples".

He was back to Lukhnow, spending some days here in Mauza Mirza Khel Shareef and got busy with completing his education. In 1304 A.H, his respected teacher Hazrat Maulana Abd-ul-Hai (God bless his soul) died. It badly disturbed his routine as three books of Hadith (Traditions) from syllabus were left to be read. He thought that he should complete the remaining books under guidance of either Maulvi Nazeer Husain of Delhi or Maulana Rasheed Ahmad Gangohi of Gangoh, so he went to Delhi and observed the teaching method of Maulvi Nazeer Husain but he didn't impress him, then he went strait to Gangoh Shareef (Saharan pur) and studied remaining books under the tutelage of Maulana Rasheed Ahmad Gangohi. Finally, he attained the successful conclusion of his studies and Maulana Rasheed Ahmad Gangohi (born on 6 Ziqaad 1244 A.H, died on Friday 9 Jamadi-ul-Awwal 1323/11 August 1905 A.D) said farewell to him with a certificate, written by his own hand.

As many days, he had been at Gangoh, the centre of his concentration was the shrine of Hazrat Abd-ul-Quddoos Gangohi (God bless his soul), the renowned saint of Chishtiya

Silsilah* (a mystic lineage). He used to visit his shrine every morning and remained absorbed in contemplation (Muraqabah, a mystic terminology) near his illuminating grave for hours; this practice upgraded his spiritual and mystic qualities. What could he derive from this practice, he never disclosed despite questioning.

From 1291 A.H to 1305 A.H, he consumed fourteen years in indulging his passion for knowledge. In the duration he gained skill and perfection in traditional branches of knowledge the Holy Quran, Tafseer (Commentary on the holy Quran), Hadith (the Traditions of the Holy prophet, peace be on Him) and Fiqah (Islamic jurisprudence) and in intellectual branches of knowledge: Literature, Mathematics, Philosophy and Geography.

He did it with extraordinary labour, agility, determination and devotion. He was very studious. His desire for studying books was so great that most of his nights passed in making study. Sometimes, he even forgot to take food owing to being absorbed in study.

TEACHING LIFE

A post of Head Teacher became vacant at Madrisah Chashmah-e- Rahmat (An educational institute, named Chashmah-e- Rahmat) at Ghazi pur. Maulana Abd-ul-Ahad Shamshad who was manager of this Madrisah, requested Hazrat Maulana Syed Ahd-ul-Hai Shah (God bless his soul) to take up the post. At his insistence, he accepted the offer and was appointed as Head Teacher. He went to Ghazi pur and took his new responsibility in December 1889 A.D (1307 A.H). He

* Hazrat Abd-ul-Quddoos Gangohi (May Allah bless his soul) was born in 841 A.H and died 30 Jamadi-ul-Aakhir 944 or 945 A.H. He was famous saint of Silsilah-Chistiya (Chistiya lineage). He emerged later but was ranked with ancient Saints owing to his devotion to Allah the Almighty.

did his duty at Madrisah Chashmah-e- Rahmat Ghazi pur for six years and two months and resigned the post on 31 January 1895 A.H (1312 A.H). As a teacher he taught his students with dedication and spent spare time either in studying books or in worshipping God.

SPIRITUAL LIFE

He endeavoured much to seek God's pleasure and gratification. He often spent his time in hiding to remember God by offering prayers, counting his beads, doing Muraqabah (lost in contemplation^{*}), Mushahidah (absorbed in meditation about God) and other supererogatory works. He also had retired for forty days into seclusion for mystic and spiritual communion. It cleaned his heart of all worldly and material thoughts.

He had special affection and devotion for saints; for the purpose of paying visit to their shrines and paying homage and acknowledgment to the well-known and great saints, he travelled across India and went on pilgrimage as well. First he reached Madeena-tul- Munawara and showed his love, affection and devotion for the Holy Prophet [God's grace and peace be on Him) to his satisfaction through reciting Darood (Invoking God's blessing on the Holy Prophet) because he was fully aware of the status of the Holy Prophet [God's grace and peace be on Him). He knew the Holy Prophet (peace be on Him) was foundation of faith and religion. Then, he got to Makkah-tul-Mukarrimah and performed Pilgrimage. He related, "I was at Makkah-tul-Mukarrimah, Hazrat Haji Imdad-

* The effect of contemplation on the spiritual status of man is doubtless, even the English writers agreed to it as the great English poet "Milton" who is my favourite one says,

"In contemplation of created things
By steps we may ascend to God"

ullah Mahajir Makki[•] (God bless his soul) used to give explanatory lessons on Masnavi Maulana Rome[•] (God bless his soul). I started to participate in the lessons and I considered haji Imdad-ullah to be a sage, seeing him worshipping hut One day, when I was reading Masnavi Maulana Rome (God bless his soul) he groaned suddenly and sighed. It seemed to me from his sighing that a flame of fire might come out of his heart. then I found out he was great saint and had intimate knowledge of God. In accordance with my desire, he gave me IJAZAT (a formal permission to defuse mystic views) in Sabriya Nizamiya Silsilah (lineage)".

BEGINNING OF PREACHING

In spite of being a person with great knowledge and ability in both sciences of religion and mysticism and nominated spiritual successor by his father, he didn't formally commence preaching, spreading out mystic knowledge and administering the oath of allegiance. Once he came home in Mirza Khel Shareef. His relations and the people, had great affection for him, came to him, supplicating "Your father's seat

• Haji Imdad-ullah Muhajir Makki was born on Monday 22 Safar 1233 A.H at Nanaota(nanc of a toun) district Saharan por(U.P) and died on Wednesday 12 or 13 Jamadi-ul-Akhir 1317 A.H and buried in Jannat-ul-Muallah(Saudi Arab).

• Hazrat Maulana Jalal-ud-Din Romi was born in 604 A.H in Balkh which had historically been a part of Khorasan, a great province of the Persian Empire and died on Sunday 5 Jamadi-us-sani 672 A.H. I think he was the greatest persian poet.His poetry appeals to heart more than mind.Masnavi Maanavi is his master piece that has no parallel in the world litrature. Allama Iqbal was a great admirar of him. He calls him PEER-E-ROMI(the Roman spiritual leader) and gets inspiration from him to develop his philosfic thouths. thus he pays homage to him.

is lying vacant, numberless people are awaiting your grace and favour. We are desirous for your kindness, please come on and undertake the responsibility that your father has left to you". The people's insistence was growing more and more as the time passed; ultimately he thought that it could be an indication from above to begin making people swear allegiance to himself so he began it in a religious ceremony. The people who were expecting for that occasion anxiously for a long time, rushed to pledge allegiance to him and a great number of people entered into spiritual agreement. In this connection he said, "First I wasn't inclined to Fakiri and Darwaishi (mysticism). I only wished myself to be a great scholar like my father. When I started teaching, completing my studies, I was struck by the thought of Fakiri and Darwaishi (mysticism)". He added, "I went to my great grand spiritual leader Hazrat Syed Shah Muhammad Mehdi [God may rejoice his soul] in Chaprah Sharcef to seek after God's recognition but it came to my knowledge, that the seat of successor was lying vacant. Staying there for one night, I arrived at Bhagal Pur on the Shrine of my Grand spiritual leader Hazrat Syed Shah Imdad Ali [God may rejoice his soul] and requested his spiritual successor to guide me in mysticism but he refused, saying "I am not so able that I could guide you" I was back and began remembering God,* doing Muraqabah (contemplation) and Mushahidah (meditation and observation) according to my own mind and in the end I succeeded in securing God's recognition (Maarifat-e-Elahi). My father didn't taught me apparently but whatever might happened, it is all due to the spiritual attention of my father and spiritual guide".

* The Quran says,

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ
(سورة رعد/28)

"Those who believe and whose hearts are set at rest by the remembrance of Allah: now surely by Allah's remembrance are the hearts set at rest". (28) Al-Rad (The Thunder)

From starting preaching and diffusing mystic knowledge formally to his last gasp, he made every endeavour to promote religion Islam, Sufism and Mysticism. He had moral, spiritual and intellectual ascendancy in his era therefore he tried best to provide mankind with guidance and acquaintance with religious and mystic values. He influenced thousands of people. His followers are to be found all over Bengal, India and Pakistan.

CHARACTER

God blessed him with graceful appearance, tall, well built and handsome. He always wore traditional dress but put on special clothes on the occasion of religious ceremonies.

He had the habit of eating less, sleeping less and speaking less. He didn't express disgust at any kind of food rather whatever was placed before him, he took it without uttering a single word and deliciousness was no problem too but suspect food didn't accept.

He used to accept every inviter's invitation, whether he was rich or poor and on the way to inviter's home he never liked the gathering of disciples and servants around him so that any kind of grandeur mightn't be showed. He said, "It is the way of hambleness, humility, meekness and lowliness, the people who demand respect and like gathering can't tread this path".

Being clean was his second nature, taking bath more than once a day; his dress always was simple and clean.

He observed Fraiz (religious duties), Wajibat (obligatory works) at every cost and offered prayers regularly. Even during traveling he offered prayers BA JAMAAT (congregational prayers).

His moral standard was very high. Regardless of elder and child, he met everyone with smiling countenance. He wasn't enraged and forgave intentional and unintentional faults of people with open heart. He was a soft-spoken personality; even a single bitter word was not heard from his tongue. He

didn't speak evil for his rivals. He hadn't the habit of swearing and backbiting.

He always did well to relations, showed great affection for his parent and honoured his neighbours. He respected Sadat (Descendants of the Holy Prophet, peace be upon Him) and saints extremely, advised his novices, saying, " I have respected all Saints and hoping you must do so".

There were no contradiction between his precept and practice. His manner of advice and reformation was very polite; never spoke directly rather he gave advice and reformation indirectly so that the man, spoken to, mightn't be hurt. He used to connive at mistakes and faults of people, never betrayed anyone's secrets. He strived for his works to do by his won hands. In short he was a marvel of morality.

SAYINGS

He said, advising his followers "Look; all your deeds should be in accordance with SHARIAT (Divine cod of laws) and TAREEQAT (the cod of Sufism's laws). If you do any thing in contrast to SHARIAT or TAREEQAT, the people of understanding who are connected with our spiritual cult would be perplexed, seeing it and they would relinquish to follow you. If you do so, I would never be responsible for your actions. Remember it, my pleasure and displeasure depend on Allah (God) and his Prophet's (peace be on Him) pleasure and displeasure, I am pleased with the words and deeds which may please Allah (God) and His Prophet (peace be on Him), I am offended with the words and deeds which may offend Allah (God) and His Prophet (peace be on Him)".

Said, " Look; you should not make any attempt to violate divine and mystic laws, not invent anything new in divine and mystic laws and not leave the path of righteousness. It is obligatory for you to keep on following your spiritual predecessors".

Said "One who doesn't offer his prayers, may not be a Godly saint. The dervish (pious man) who doesn't act upon divine and mystic laws, neither offers prayer nor keeps fast, you shouldn't meet him, the reason is that such a man who himself is involved in evils, how can he save others from evils. You should always pray, O God save us from evils and sins, Guide us to the Straight Way, Keep us on the right path and help us in doing deeds according to Your will".

Said, " The actual spiritual leader is the vicegerent of the Holy Prophet (peace be on Him) and the person who never says his prayer may not be the vicegerent of the Holy Prophet (peace be on Him) and such person may not be the spiritual leader of Muslims. As a vicegerent of the Holy Prophet (peace be on Him), the spiritual leader of Muslims can do nothing against divine laws as the vicegerency of the Holy Prophet (peace be on Him) demands following the Holy Prophet' (peace be on Him) Sunnah entirely therefore the person who never recognizes the Holy Prophet (peace be on Him) can't be a real Fakir (spiritual leader)". He added. " I want such Fakiri (Godliness) that has been given to the Holy Prophet (peace be on Him) by Allah".

Said "Salik (the Devotee) must be absorbed in Zikr (remembering Allah repeatedly) with all his heart regardless of bodily and worldly matters. He even forgets himself because of being absorbed in Zikr and he himself becomes Zikr. As long as, Zakir (one who is remembering Allah) doesn't get Fana (Lost in contemplation of Allah), he would never obtain his object. By grace of God and doing Zikr amply and continuously, when Zakir reaches Muqam-e-Fana (the stage where the man, remembering Allah, is completely lost and absorbed in the qualities of God), he would get Zuhud (asceticism), Taqwa (guarding against evils and sins), Qinaat (contentment), Sabr (tolerance), Shukr (gratefulness) and Raza (pleasure of God) automatically and his heart would be filled with light of God (Allah). On this stage, his five senses (seeing,

hearing, smelling, tasting and touching) would almost perish and there would neither be Zakir, nor Zikr, Zakir and Mazkoor (one who is remembered) merge into each other, and Zikr of Banda (Pious servant) would be Zikr of Allah (God)".

Said "One who worships God under sensuousness is astray. To worship God for only pleasing God (Allah) is the quality of saints. The worship that would be purposed to gain worldly reputation is not real worship, it is complete worldliness and the worship that would be for the cause of securing God (Allah)'s consent is true and real worship. The latter is our way, understand, one who never follows it couldn't find right way".

Said "Salook (Mysticism) has three stages. First RAZA-E-MAULA (the pleasure of God), second ILHAM (inspiration) and third AFAAL (deeds). What is RAZA-E-MAULA (the pleasure of God)? Every action of Salik (devotee) should be for obtaining the pleasure and will of God but how may it be defined, the action is for the consent and will of God or not as providing the poor with food is for two purposes, the first purpose may be for showing wealth and the second one for pleasing God. I think it is difficult to define it as it is the matter which concerns heart however Raza-e-Maula (the pleasure of God) is that the mind wishes not to give alms but one gives to gaining pleasure of God. Now Salik advances from Muqam-e-Raza (the stage where devotee to be successful in getting pleasure of God) to the stage of ILHAM (inspiration), it means, now all actions of devotee are done through the medium of inspiration. At this stage, the devotee is told by the unseen that this action should be done or not but it be remembered, Ilham (inspiration) is possible only in lawful activities; it couldn't be in FRAIZ (necessary religious duties, ordained by Allah) and WAJIBAT (obligatory duties, assumed by constant act of the Holy Prophet, peace be on Him) as inspiration in FRAIZ or WAJIBAT turn out to be harmful to the Divine laws (Shariat). Advancing from this stage the

devotee attains final stage of Salook (mysticism) AFAAL, now he is in such a condition where all his deeds are from Allah (God) and he himself is nothing”.

Said, “What are TAUHEED-E-SHARIAT (the revealed code of life) and TAUHEED TAREEQAT (the code of Sufism’s laws)?” After a pause he himself defined, “TAUHEED-E-SHARIAT, believe that Allah is only one, the creator of all creatures and deserves to be worshipped, and you must regard yourself as compelled person and His creature and at the time of adoration, you must forget all except Him (God). TAUHEED TAREEQAT, there nothing exists but Allah* (it implies, the every thing of the world is bound to be perished and everlasting is one, that is Allah)”.

Exhorting one of his Khalifahs (Deputy preacher), he said, “Be careful, nothing should be against divine and mystic laws. You should be on your guard against the commission of sins and unlawful acts. I am, by the grace of Allah (God), fully aware of the realities of this world.

2- Never put human beings to inconvenience, never put your spiritual novices to trouble too. Give your spiritual novice the opinion that may prove to be good for him and trust that your profit and benefit are on God (it means, profit and benefit are on creator, not on creature).

* The holy Quran bears out.

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ
(سوره شمس/26-27)

“Whatsoever is on it (the earth) will perish [26]. And the Face of your Lord full of Majesty and Honour will abide forever”. [27]. Ar-Rahmān

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ (سوره نحل/96)

“What is with you passes away and what is with Allah is enduring”. (96). An-Nahl (The Bee)

- 3- Never give directions to any of your spiritual disciples to be separated from worldly affairs (service or business). Giving religious and mystic instructions, you should say him to keep on worldliness, with the passage of time; he assumes one of the two (worldliness or religion) that would dominate him. If Allah (God) wants him to sequester from world, he would sequester him from world and provide him livelihood through unseen channel. We are not the sustainer (God) that we may separate him from world and become responsible for affording sustenance. If I separate him from world (service or business), he will fell on us.
- 4- A disciple had better worship and strive in God, being occupied in worldly matters (service or business). The disciple himself should never cut all ties with worldliness. If Allah (God) has him disconnected, it is a different thing. He (God) is the absolute sustainer of the entire world, he will afford him sustenance. He (by his won consent) should never give up worldliness (service or business), it is better to worship and strive for mysticism and spiritualism, being connected with his profession and preoccupation* and caring for his family.
- 5- Somewhat worldliness is necessary for devotee (salik) so that his thoughts may not be dispersed, as there is no profit by dispersion of thoughts.
- 6- The devotee should manage affairs of his household, avoid extravagance and save for rainy days.
- 7- The devotee should try to create humility in his soul.

* The holy Quran says,

رَجَالٌ لَا لُئْلُهُمْ بِجَارَةٍ وَلَا يَبِيعُ عَنْ ذِكْرِ اللَّهِ وَأَقَامِ
 الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ
 وَالْأَبْصَارُ (سورة نور/37)

"Men whom neither merchandise nor sale beguiles from remembrance of Allah and constancy in prayer and paying to the poor their due: who fear a day when hearts and eyeballs will be overturned". (37) Al-Noor (The Light)

8- The devotee should avert excess and deficiency in every work and take up moderation”.

Giving instructions to another Khalifah (Deputy preacher), he said,

- “ 1- Follow me strictly if possible
- 2- Give due respect to the all saints
- 3- Never speak ill of someone
- 4- Never cheat anyone as the men of understanding judge inner qualities of a man quickly
- 5- Fear the rights of human beings, repeated, fear the rights of human beings (it means do it properly)
- 6- Keep yourself away from the company of the rich (don't meet them without genuine purpose), ”.

Said, “Men are of three types,

- 1 Talib-ud-Dunia (one who demanding world)
- 2 Matrook-ud-Dunia (one who is abandoned by the world)
- 3 Tarik-ud-Dunia (one who abandons world).

Talib-ud-Dunia is the man who demands only world.

Matrook-ud-Dunia is the man who runs after world but he may get nothing from worldly wealth (it implies, the world has abandoned him, thinking to be good for nothing)”.

Tarik-ud-Dunia is the man who first gets worldly wealth by striving hard and then he may abandon it in love of God and for acquiring the consent of God as who never gets may not abandon”.

Said, “Both fear of God's displeasure and eagerness of getting God's pleasure should be gathered in your heart. Certainly, these senses would lead you to spiritual success”.

Said, “Everybody doesn't have earnest devotion and pure ardour. A man would become a devout and God fearing by endeavoring for God but he cannot get real recognition of God without earnest devotion and pure ardour”. He added, “

Our way is the way of earnest devotion and pure ardour and one who has both emotions would be able to tread this way".

Said, " Remember my advice, if some disease or misfortune falls upon you, you should think that it is for purifying you of evils and sins and you should pray to God for being patient in troubling moments and if some blessing or fortune is given you from God, you should thank God and value it".

MIRACLES

Once he went to Azam Garh. There a woman who suffered from madness was brought in his presence; her family members were thinking that she was under the influence of an evil spirit. Observing her carefully, he said, "She is mad". He blew over some water after reciting sacred words and directed her to wash her face with it and drink remaining water. His order was fulfilled and by the grace of God she gained health before long. She was issueless for twelve years now she had child with the blessing of his prayer.

Meeting was held, a number of people were present before him. A glass of sweet syrup was served him. He took a draught from it and placed it beside him. Conversation continued, the glass of syrup remained intact, he took it neither himself nor gave to someone else. One of the audiences wished "Would that, this glass of syrup were conferred on me". When he concluded the meeting, pointing the man who had a wish for syrup, he said, "Take this glass of syrup and drink".

One of his disciples was a landlord and well-settled man but was issueless. He requested to Hazrat Maulana Syed Abd-ul-Hai Shah (God bless his soul) for prayer he gave orders for second marriage so he celebrated second marriage but the second wife also proved issueless. One day he came to him with his both wives and expressed his misfortune before Hazrat Maulana Syed Abd-ul-Hai Shah (God bless his soul). He said, "Go, I pray Allah will bless you". He was a simple villager,

said simply "Your grace, Dua (supplication) has been done now I want your favour". Allah be praised, he had children from both wives with the blessing of his prayer.

DEMISE

On Monday 17 Zil-Hajjh 1339 A.H, Hazrat Maulana Syed Abd-ul-Hai Shah (God bless his soul) commended soul to God. His mausoleum is in Mauza Mirza Khel Shareef (near Islamabad) district ChatGam (Bihar, Bengal). His lovers derive spiritual exhilaration from his brilliant grave even today.

BOOK

He authored a book in Arabic named TEHQEEQ-UL-ADABEER FI SAMAA-UL-MAZAMEER in which he has tried to justify hearing mystic songs (Qwwali) and using musical instruments and proved it in light of Quran and Hadith. This book has been printed.

ASAD-E-JAHANGEERI

(The Lion of Jahngeer)

The forefathers of Hazrat Muhammad Nabi Raza Shah [God may rejoice his soul] that belonged to a noble family took up habitation in Qashbah Bhansori (a town named Bhansori) Rcyasat (state) Ram pur, emigrating from Afghanistan. He was born in the same town on Monday 25 Rabi-ul-Awwal 1286 A.H. His father's name was Hazrat Maulana Shah Muhammad Hasan Raza Khan (God bless his soul). Hazrat Muhammad Nabi Raza Shah [God may rejoice his soul] was a great worshipper of God. He was the pious and righteous person who feared God much and abstained from all kinds of sins and evil deeds that God has forbidden and loved God much and performed all kinds of good deeds. He was humble, modest and complacent by temperament. He was accustomed to speaking less, eating less and sleeping less.

Completing his education, he took interest in military training and wrestling. He attained perfection in both and joined army but resigned before long. He took up service with Saleem-ullah the ruler of Dhaka and Nawab Haider Ali Khan the ruler of Karotiya district Mamen Singah. Meanwhile, he chanced to meet Fakhr-ul-Arifeen Hazrat Maulana Syed Abdul-Hai Shah [God may rejoice his soul] and he pledged allegiance to him and received instructions of mysticism.

Some months later, he was in the presence of his spiritual mentor Hazrat Abd-ul-Hai Shah [God may rejoice his soul] in Mirza Khel (Chat Gam). On that occasion he was honoured with KHILAFAT-O-IJAZAT (a formal permission to diffuse religious and mystic views) at the hands of Hazrat Abd-ul-Hai Shah [God may rejoice his soul]. Being invested with that blessing, he remained some days in Mirza Khel (Chat Gam) and then was seen off. Now he intended to go to his native city and resigned from service.

As he arrived at his native city, his relations came to see him, one of them objected, saying, " You have elected the spiritual guide whose dwelling place is long away from here. Communication is easy, if the spiritual guide may be near. Chai Gam Shareef is too far away. The spiritual leader coming and your going would turn out to be difficult.

Listening to it he remained silent but he felt frustrated at it and in a state of anxiety, he locked himself in his chamber and resolved, if his heart were never satisfied, he wouldn't come out of chamber. He had recourse to intrinsic power of his spiritual guide and got busy with worshipping and remembering God. A few minutes later, he heard the voice of an explosion and suddenly his chamber was illuminated by a dazzling light, he felt the roof of his chamber was cleft and a tablet of light entered and from it his spiritual guide Hazrat Maulana Syed Ahd-ul-Hai Shah [God may rejoice his soul] appeared and said "Khan Sahih (Hazrat Nabi Raza Shah), you have seen nearness and remoteness". After observing that wonderful scene, he was satisfied.

STRIVING FOR SPIRITUALITY

Being a valiant person, he excelled in devoting attention to religious and mystic exercises, practicing abstinence and spending much time in worshipping. According to a narration, he completed forty days in seclusion to count Chehel Kaaf (a composition of sacred words that pious people read and repeat for securing higher rank in spirituality, composed by Hazrat Abd-ul-Qader Jilani, God bless his soul,) one lack and twenty five thousands by repeating. He did it with one ahlution. During those forty days, he completely abstained from eating and drinking. He had just had a sugar- cake and kept fast only by licking it at dawn and broke fast in the same way. Like ancient saints, he struggled hard; nothing to eat for fifteen days was an ordinary and routine act for him. Another narration is that he completed Chehel Kaaf one lack and twenty-five thousands in number just in nine days while it used

to be accomplished in forty days. Listening to it, his spiritual guide praised him. On that time, his dress was a Kafni (a humble and mendicant's dress) and passed about three years in it. After three years, he came to see his spiritual leader Syed Ahd-ul-Hai Shah [God may rejoice his soul] in Mirza Khel (Chat Gam). The spiritual leader said "Khan Sahib, I have heard, you eat nothing for fifteen or twenty days and perform exceedingly hard religious and mystic exercises. whatever you do, if I may do, become sinner. Don't you know, the pious men's good deeds become the confident saints' sins. He added, advising, "My disciples can get Fakiri (Mysticism) only by following me, despite striving hard you can't get Fakiri, if you wish to be Fakir, do, what I do. Fakiri can't be obtained by performing hard mystic exercises and starvation. If it could be obtained by starvation, all the poor people, having nothing to eat, would have been Fakirs. If it could be obtained by awaking, all the people, awaking for keeping watch, would have been Fakirs. If it could be obtained by not wearing clothe, all the naked people would have been Fakirs. I know how to do Fakiri, follow what I do then you would become Fakir (saint)". He gave more pieces of advice "don't eat so much, that may cause negligence and indolence and don't eat so less, that may cause weakness. The Holy Prophet said "Your body have a right on you" and don't wear such tattered clothe that the other men should feel disgusted from you. don't wear such precious clothe that you should be busy with putting those right". Afterwards, he ordered his personal servant Maqbool Ali to bring a dress for Khan Sahib (Hazrat Nabi Raza Shah). A dress was presented and he conferred it on him. Taking off Kafni, he put on given dress at the same time and from that day he began to wear usual dress and eating food regularly.

IN LUKHNOW

Hazrat Syed Ahd-ul-Hai Shah [God may rejoice his soul] ordered him to go to Lukhnow, saying, "Khan Sahib, you should go to Lukhnow, the inhabitants of Lukhnow are feeling

religious and mystic fervour. I am sure that a lot of people would join our forefather's cult, so Hazrat Nabi Raza Shah (God bless his soul) settled in Lukhnow and remained there till death. Religious and mystic views had been widely disseminated in Lukhnow with his true efforts.

DEMISE

Hazrat Nabi Raza Shah (God bless his soul) died on Monday 25 Rabi-ul-Awwal 1329 A.H and was laid to rest at Muslim Qabrustan (graveyard) Sader Bazaar Lukhnow, where his tomb is the resort for all even at the present time. When his spiritual leader Hazrat Syed Ahd-ul-Hai Shah [God may rejoice his soul] listened to the news of his departure, he said, "Khan Sahib succeeded, Suhhan-allah (God be praised)".

WONDERS

His fellow disciple Hazrat Mualana Syed Hakeem Sikander Shah (God hless his soul) narrated, " My sister was ill. Treatment proved to be of no use and she gave up all hopes of recovery. Respected Khan Sahib (Hazrat Nabi Raza Shah. God bless his soul) chanced to come to Banaras (a well known city of India). Telling the whole story, I requested for prayer. He blew over some water after reciting some saered words and directed to drink it regularly and also gave orders for medicine and prevention to be given up. My sister did as directed and secured health within ten days".

Hazrat Hafiz Maqbool Ahmad (God hless his soul) another fellow disciple related, " We were at Roodly Shareef (name of a city) to participate in an URS (a religious and mystic ceremony) and Hazrat Nabi Raza Shah (God bless his soul) was with us. I entered the room, allotted to us as a lodging and saw a loin was sitting in the room. I rushed back in a fit of fear. Hazrat Nabi Raza Shah (God bless his soul) called me from behind " Hafiz Sahib, come in please". On his call, I entered the room again and saw he was alone in the room: there

was no body else. I was much astonished at the situation. That happening caused the reason that he was reputed by the title of ASAD-E-JAHANGEERI[•].

• It is kept in mind that JAHANGIRRE SHAH was the title of SHAIKH-UL-ARIFEEN Hazrat Mukhlis-ul-Rehman Shah (God bless his soul).

TAJ-UL-AULIYA

(The Crown of Saints)

Taj-ul-Auliya Hazrat Muhammad Abd-us-Shakoor [God may rejoice his soul] was an eminent and great personality of his age. He was born to Hazrat Seyd Mukarram Ali [God may rejoice his soul] in 1294 A.H. in the splendid city of India Lukhnow. He received his education in the same city. After completing his education, he was employed in Army. As a consequence of this employment, he had to leave his native city. He migrated, with his family, from Lukhnow to Naseerabad Cantt. [Situating near Ajmair shareef, known by Hazrat Khwaja Ghareeb Nawaz Mueen-ud-Din Chishti,* God may rejoice his soul,] and passed a greater part of his life in Naseerabad Cantt. After retirement, he returned to Lukhnow, but travelling life had been predestined for him, thus he had to bid farewell to Lukhnow again. This time, he set off for Allahabad. Enjoying a short stay in Allahabad, he advanced to Shahjahan pur. Proceeding thence to Kanpur, he arrived at Naseerabad Cantt a second time. His next destination was Sikandarabad [U.P District Buland Shahr]. From Sikandarabad, he repaired to Jalandhar, but city of Sikandarabad fascinated him extremely therefore he made his way back to Sikandarabad and remained here till partition.

Pakistan came into existence. Like other Muslim families, he decided to emigrate from India to Pakistan. The natives of Sikandarabad, who felt for him extreme affection and devotion, insisted not to leave Sikandarabad, but he said, "I

* Hazrat Mueen-ud-Din Chisti [God may rejoice his soul] was born On Monday 14 Rajab-ul-Murajjab 536 A.H. his title was GHAREEB NAWAZ. He strived hard for preaching Islam and as a result numberless people embraced Islam. He is respected not only by the Muslims but by the Hindus also. He passed away On Monday 6 Rajab-ul-Murajjab 633 A.H. and buried in Ajmair Shareef the well-known city of India.

must go". In June 1948 A.D he, accompanying his family, left Sikanderabad for Lahore. He selected Basti Jeevan Hana Fairozpur Road Lahore to live, and spent his remaining life in the same city.

DEMISE

On Monday 31 July 1955 A.D [10 zil-haj, 1374.A.H], he entered the kingdom of heaven. In basti Jeevan Hana Fairozpur Road Lahore, his final resting place is the resort for all even today.

SPIRITUAL LIFE

He had innate qualities of devotion, austerity and abstinence. He spent most of his time in adoration and meditation. He pledged allegiance and became the spiritual disciple of the great saint of Silsilah-e-Qadriya Hazrat Muhammad Nabi Raza Shah [God may rejoice his soul] whose able guidance, encouragement and continuous moral support had been a great inspiration for him. His spiritual guide was so impressed by his dedication, discipline and enthusiasm, that he chose him to be his spiritual successor and granted him KHILAFAT-O-EJAZAT (formal permission to spread out religious and spiritual knowledge and mystic views). This permission was granted by a letter that comprised following lines,

My Dear Abd-us-Shakoor,

Be it known after salutation and wishes that I formally permit you to diffuse religious and spiritual knowledge on behalf of my spiritual preceptor. If some God-seeker comes, you may impart him religious and intrinsic knowledge and initiating him into religious order, you may have him promise to sin no more. Consider this letter to be your permit. Be it clear to my followers that they should act upon the instructions

of Abs-us-Shakoor instead of me, and whatever to ask, may ask him and make no distinction between him and me.

Just

Fakir Muhammad Nabi Raza
From, Sader Bazaar Lukhnow.

After being entrusted with such a great responsibility, he dedicated his life to religious, spiritual and social services. He was fully aware of eastern mysticism and related issues. He arranged his reforming plan according to demands, feeling eastern mysticism needed to be reformed.

He tried to make people acquainted with God.

He emphasized to observe divine laws strictly.

He imparted mystic knowledge correctly.

He elucidated spiritual experiences in accordance with religious laws.

He influenced numerous people by his sincere efforts. His followers and conformists are to be found not only in Pakistan but in India also.

MIRACLE

One of his companions relates "He was at Musa Kahot (name of a town), he reached there at the invitation of his followers. During stay, whoever came to see him, wished him to pray for rain. He inquired, "Why most of the visitors are wishing to pray for rain". I told "your grace, it is a rain-irrigated land; there is an urgent need of rain for crops therefore the people are wishing to rain. Listening to me, he said, "Let us go out". I thought, out side land is uneven he will have to take trouble in walking but he repeated, "Let us go out". He went out and came back after strolling for a short time. Surveying the crops, he agreed, "In fact, the crops need rain". Suddenly, the clouds began to gather in the sky. As soon as he stepped into the room, it started raining heavily as the rain was waiting for his intention.

DESCENDENTS

He had seven daughters and three sons. The names of sons are following.

1 Hazrat Muhammad Ala-ud-Din Shah [God may rejoice his soul]

2 Hazrat Muhammad Abd-us-Sattar Shah [God may rejoice his soul]. He passed away in September 1946 A.D. His tomb is at Chota Sonapore [Bikala] Mumbai that is known by the name of "Dargaah-e-Sattariya".

3 Hazrat Muhammad Abd-ul-Rauf shah Naiar [God may rejoice his soul]. He died on Wednesday, 31 May 1968 A.D [1 Rabi-ul-awwal, 1388 A.H], and was laid to rest beside his great father Hazrat Muhammad Abd-us-Shakoor [God may rejoice his soul], in Basti Jeevan Hana Fairozpur Road Lahore.

SAMSH-UL-AULIYA

(The Sun of Saints)

Hazrat Muhammad Ala-ud-Din Shah [God may rejoice his soul], the eldest son of Taj-ul-Auliya Hazrat Muhammad Abd-us-Shakoor [God may rejoice his soul], was born in 1910, in Lukhnow, the magnificent city of India. He began his studies in the same city; his studies continued while his father with his family settled at Naseerabad Cantt [Ajmair shareef], leaving Lukhnow, therefore, he completed his studies at Naseerabad Cantt.

Acquiring sufficient knowledge of Quran, Traditions and Islamic laws, he employed himself in study and learning of medicines and got diploma in indigenous system of medicine, that's why his nickname was HAKIM SAHIB QIBLAH.

Many years, he lived with his father Hazrat Muhammad Abd-us-Shakoor [God may rejoice his soul] at Naseerabad Cantt [Ajmair shareef]. After that he remained involved in his father's travelling life. Where his father Hazrat Muhammad Abd-us-Shakoor went, he accompanied him. Allahabad, Shahjahanpore, Kanpur and Jalandher are cities, where he inhabited. His last abode in India was Sikandarabad [U.P Distt Buland Shahr]. He stayed in Sikandarabad till partition. The duration of this stay might be from 1942 to June 1948.

After partition, he with his family came to Lahore, migrating from Sikandarabad and stationed himself with his family in Basti Jeevan Hana Fairozpur Road Lahore and till his father's death, remained in the same city.

OCCUPATIONS

Hazrat Muhammad Ala-ud-Din Shah [God may rejoice his soul] was a zealous, laborious and daring person. He did hard work for earning his living. After gaining diploma in medicines, he started practicing indigenous system of medicines and continued it to the last gasp, sometimes regularly and sometimes irregularly. Along with it, he

cultivated and farmed dairy cattle. "Self done is the best done" was his motto; therefore he had personally been involved in every job that was done by him. Moreover, he managed domestic affairs with all his heart and soul, his father Hazrat Muhammad Abd-us-Shakoor [God may rejoice his soul]'s circle of influence was very vast, a few guests used to be present every day. To entertain them was his responsibility that he used to do successfully.

SPIRITUAL LIFE

Seeking spiritual knowledge was inherent in the family. for the purpose of improving spiritual qualities and imbibing virtues. He received instructions from his father Hazrat Muhammad Abd-us-Shakoor [God may rejoice his soul] the man of probity. His father encouraged and guided him well. He himself strived for the highest standards in spiritualism and mysticism. Watching his hard work and sincerity, his father appointed him his spiritual successor and gave him KHILAFAT-O-EJAZAT (formal permission to spread out religious and spiritual knowledge and mystic views). It happened in 1939 at Naseerahad Cantt.

Though he had been delegated with the responsibility of spreading out religious and spiritual knowledge and mystic views yet he did not start it, because his father was alive and in his presence, he never liked to show his excellence and virtues. During the stay at Sikandarabad, Hazrat Muhammad Abd-us-Shakoor's [God may rejoice his soul] health deteriorated. Giving up travelling and labouring jobs, he confined himself to home. At this time, he ordered Hazrat Muhammad Ala-ud-Din Shah to spread out religious and spiritual knowledge and mystic views, thus he began preaching and initiating people into religious order.

Janab Ghulam Muhammad [A follower of Hazrat Muhammad Abd-us-Shakoor, belongs to Rawalpindi] writes in his treatise " ZIKR-E-JAMEEL"

“The eldest son Hazrat Hakim Ala-ud-Din began preaching during the period of ailment of Hazrat Muhammad Abd-us-Shakoor and in a short time, a large number of God-seekers were associated with him. With the blessing of saintly ancestor, I hope that he would turn out to be capable of fulfilling duty entrusted by his father”.

Janab Ameer-ud-Din Shah (Another follower belongs to Faisalabad) relates.

“Once a companion of Hazrat Muhammad Abd-us-Shakoor came to see him. During conversation, he enquired about Hazrat Hakim Ala-ud-Din. Hazrat Muhammad Abd-us-Shakoor replied, “Now I am ill and have got old, he is the man who is looking after all the affairs. He also goes on tours to propagate religious and spiritual teachings, accordingly, he is out today”.

This routine continued to he, after arriving at Lahore. A man came to be a disciple of Hazrat Muhammad Abd-us-Shakoor. He said, “Become disciple of Hakim Sahib, there is no difference between him and me”.

The ailment of Hazrat Muhammad Abd-us-Shakoor was growing gradually. It seemed that the time of death was approaching. One day, he sent for Hakim Sahib in his presence and ordered the box of his books to be fetched. Giving selected books to Hakim Sahib, he recommended, “Keep on studying these books at your leisure”. “Bring my holy Quran,” he added. Taking out an envelope from its case, he handed it over to Hakim Sahib and said, “I have kept it under complete protection and I think you will do so”.

When Hazrat Hakim Ala-ud-Din Shah opened the envelope, it came to his knowledge that it was the letter of Hazrat Muhammad Nabi Raza Shah [God may rejoice his soul] through which, he had given permission of preaching and diffusing mystic knowledge (Khilafat-o-Ejazat) to Hazrat Muhammad Abd-us-Shakoor [God may rejoice his soul].

In the light of above-mentioned facts, we can say that his father had complete confidence in his qualities and sagacity.

ARRIVAL AT SHORKOT CANT

On Sunday, 31 July 1955, (10 Zil-Haj, 1374.AH) his father died. After this sad incident, he had to leave Lahore being compelled by unfavourable circumstances. He packed a few necessary things and left Lahore for an unknown destination. His family, comprising his wife and a daughter, was with him too. Leaving Lahore, he took up his abode temporarily at Mandi Mureed Kay (Distt Shaikhu pura); a large number of his followers and conformists resided here at Mandi Mureed Kay, they helped him as much as possible. He dwelled here for about one year and then he moved to Basi Azad pur Khumanawala Shorkot (Jhang). It was a rural area; where the means of access and communication were very rare and people had to face difficulties in approaching to his dwelling place therefore he purchased a small house in Shed Bazaar at Shorkot Cantt and shifted into that house. It was a momentary arrangement; he had a plan in store of following days. He selected a larger plot on Aroti road (Shorkot Cant) and got his house constructed according to his wishes, under his own supervision. A man by the name of Anwer Baig was engaged in constructions with other workers, related an event that occurred during constructions "One day, when I was working, it occurred to me, if there had been Laddoo (a kind of sweets), I would have enjoyed". Suddenly Hazrat Muhammad Ala-ud-Din shah came with a dish full of laddoo in his hand, and said, "Take it and eat". Some days later, another idea of eating sweet rice came to my mind. The same situation happened to me again. Hazrat Muhammad Ala-ud-Din shah came with sweet rice and advised to eat. It was deeply astonishing for me that how did my thoughts went to him, while there was no visible medium, however, I vowed never to think so again.

After completion of the constructions, in 1962, he moved in new building on Aroti Road (Shorkot Cantt). On that time Shorkot Cantt was a sparsely populated area. It seemed to

be almost a jungle. One day he happened to meet Hazrat Ahmad Saeed Kazmi Shah Sahib^{*}. He was surprised at seeing me and said, "Your grace, why did you select this jungle to live in". He replied, "If I do not populate the jungle, who will do it," (I have tried to convey true meaning of actual sentence that Hazrat Ahmad Saeed Kazmi Shah Sahib uttered. He said in Urdu "Hazrat aap is jungle main kaise". Hazrat Muhammad Ala-ud- Din shah replied "Jungle ko ham aabad nahi karain gay to kon kray ga".) Shorkot Cantt was a cantonment area. The land was government's property. People constructed houses, possessing unlawfully. One could never obtain legal possession. The possessors demanded proprietary rights to the occupied land, but Government was not willing. At that time this issue was hotly disputed whether Government made people the owner of the land occupied by them or not. Hazrat Muhammad Ala-ud-Din Shah was thinking of building a big mosque and besides that he had plane for his final resting place to be there, but he considered it to be against ahstemiousness that these things were on the plot of land that was not his own property. It shows how God fearing person he was, otherwise this issue had to be resolved because Government could not render such a big population homeless.

ARRIVAL AT KAKKI NAU

In 1966, he made his mind to leave Shorkot Cantt. Substantial number of his followers resided at Kakki Nau Tehsil Shosrkot District Jhang (A town lies about nine kilo smeters from Shorkot city in the south on Multan road), they made suggestion to take up abode in Kakki Nau. He gave his consent to this suggestion and bought a big plot of land in Kakki Nau. After obtaining legal possession of land, he

* A renowned religious scholar, he was born on Wednesday 13 March 1913 (4Rabi-us-sani 1331A.H), died on 4 June 1986(25 Ramazan 1406 A.D) and was buried at Multan. (Be the mercy of God on him)

arranged for work to be begun on the construction according to the worked out design comprising a big mosque, residential apartment and guests rooms. Constructive work continued under his supervision and was accomplished in 1967 and he, accompanying his family, moved to the new home in October, the same year. So the destination for he left Lahore, turned out to be Kakki Nau.

DEMISE

Hazrat Muhammad Ala-ud-Din (God may rejoice his soul) suffered from heart disease. He had faced tow miner heart attacks at intervals, and besides that he had severe respiratory problem (Asthma), even a little movement caused him difficulty in breathing and he felt pain in chest. He had recourse to well-known doctors and hakims and received medical treatment but the speed of recovery was not satisfactory. In the late 1969 his condition went from bad to worse, in spite of that worse condition, he did not like to take rest, rather he was doing his routine work and busy in preaching activities.

Keeping in view his worse condition, his disciples and conformists were at his service. Especially Ch. Muhammad Safdar Khan (one of his followers) attended on him regularly. Moreover, his nephew and son in law Hazrat Muhammad Abdul-Bari (God bless his soul) looked after domestic affairs.

One evening he was attacked by paralysis that confined him to bed. Paralysis affected his upper part of body on left side. Ch. Muhammad Safdar Khan fetched Doctor from Civil Hospital Shorkot City. Doctor examined him carefully and prescribed. He began feeling rather better, using medicines but the attack of paralysis in the presence of heart and respiratory diseases made him so weak that he could not perform even religious duties. Despite taking medicines, during the next tow days his condition got serious and on Sunday, 19 January 1970(10 Ziqaad1389 A.H) he left this world for his Devine home.

On Tuesday, 20 January 1970 (11 Ziqaad 1389 A.H) he was buried. Maulana Raheem Bakhsh of Lahore led His NAMAZ-E-JANAZAH (Funeral Prayer).

His beautiful, brilliant and magnificent tomb at Kakki Nau Tehsil Shorkot District Jhang is the resort for the loving people who come from every corner of Pakistan to receive spiritual satisfaction and exhilaration from his living spirituality.

His grand and worth seeing tomb has been built by the valiant efforts of his true successor Hazrat Sahibzadah Muhammad Nizam-ud-Din Shah (May he live long).

INFORMATION OF DEATH IN ADVANCE

Hazrat Mufti Abd-ul-Quddoos Pir Multani (God may rejoice his soul) related that Hazrat Muhammad Ala-ud-Din (God may rejoice his soul) wrote me a letter a few days before his death. Concluding the letter, he had written,

“There’s no need to reply to this letter as I am
about to go on a long journey”

I couldn’t grasp the full significance of this sentence. His circle of influence was very vast, his novices were to be found in India too, I thought he might have intention to go to India. A few days later the news arrived that he passed away, then I understood what was meant by long journey.

DESCENDENTS

Hazrat Muhammad Ala-ud-Din (God may rejoice his soul) had only one daughter that was married to his nephew Hazrat Muhammad Abd-ul-Bari (God may rejoice his soul). He adopted his grandson Sahibzadah Muhammad Nizam-ud-Din Shah (May he live long) and transferred all his property to him. Sahibzadah Muhammad Nizam-ud-Din Shah was a child of a tender age that was not able to manage the domestic and other affairs at such a tender age, therefore during the last days of his life, he ordered his nephew and son in law Hazrat

Muhammad Abd-ul-Bari (God may rejoice his soul) who was in Lahore and employed in a government department, to come to Kakki Nau, resigning from service. According to his order Hazrat Muhammad Abd-ul-Bari (God rest his soul) came to Kakki Nau, resigning from service. He pronounced Hazrat Muhammad Abd-ul-Bari to be his acting successor and made decision that Sahibzadah Muhammad Nizam-ud-Din Shah would follow Hazrat Muhammad Abd-ul-Bari as successor to him.

CHARACTER

Hazrat Muhammad Ala-ud-Din (God may rejoice his soul) was blessed by God with a beautiful and awe-inspiring appearance. He was tall, handsome and smart. He would wear traditional dresses. His style of conversation was very impressive, mellifluous, calm and serious. He abstained from useless conversation. Straightforwardness was his prominent quality. His disposition was dominated by awe therefore he was very strict in discipline and never showed undue favour to anyone and would always express his principle stand with temerity.

He always paid full heed to everyone, present in his presence. If some intimate fellow-disciple came as a guest, sometimes the whole night passed in chatting.

He would take simple and a little food. Fish was his favorite dish. He had predilection for mango, melon and watermelon in fruit, pine nut in dry fruit and HALWAH (a kind of sweet dish made of flour, ghee and sugar) in sweets otherwise, he ate every food without expressing any kind of disgust. Had he gone somewhere as an invited guest, he would have made no demand. Whatever had the host placed before him, he would have taken silently but suspect food didn't accept Janab Muhammad Enayit was his true follower, resided at a town near Kamalia city district Toba Taik Singh. His wife had the greatest respect for him too. She was a frequent visitor to his residence (Darbar-e-Aliya Shorkot Cantt/ Jhang). Once,

she set off for Shorkot Cantt to see him, taking some sugar, ghee and sugar canes with her as gift. On the way, she sighted a field of sugar cane. With intention of increasing sugar canes in number, she gathered some sugar canes without permission of the owner of field. Reaching his abode (Darbar-e-Aliya Shorkot Cantt/ Jhang), she presented the things, brought with her as gift before him. He separated sugar canes that she gathered on the way without permission from those that she brought from home and giving it back to her, said, " I couldn't accept stolen things". She was astonished at this situation. Now she was not in this world but she continued relating this event until she died.

In appearance, It looks odd and we naturally think how may it be possible but there are many arguments in the Holy Quran and Hadith (The Traditions of the Holy Prophet, peace be on Him). God gives the people who devoted themselves to Him unlimited powers as He says in the Holy Quran.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ۝

(سورة الحجر/75)

"Behold! In this are Signs for those who by tokens do understand". (75). Al-Hijr (Stone land)

Says again,

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۝

وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ۝ (سورة العنكبوت/69)

"And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good". (69). Al-Ankaboot (The Spider)

See another verse,

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ

اتَّبَعَنِي، وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ (سورة يوسف/108)

"Say: This is my way: I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists". (108) Yusuf (Joseph)

It comes out of the verses that Allah bestows his grace and favour on the people who believe and follow completely His religion (Islam) and purify themselves of evils by praising their lord (Allah) then Allah certainly leads them to spiritual success and tells them his secrets as the Holy Quran says,

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى

مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ لَا كُفْرَ عَنْهُمْ سَيِّئَاتِهِمْ

وَأَصْلَحَ بِالْقَوْلِ (سورة محمد/2)

"And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition". {2} Muhammad (Muhammad the Prophet)

Go over two more verses,

فَدَجَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝ يَهْدِي بِهِ اللَّهُ مَنِ

اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ

إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝

(سورة مائدة/15,16)

"Indeed, there has come to you from Allah a light (Prophet Muhammad SAW) and a plain Book (this Quran). {15} Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of

darkness by His Will unto light and guides them to a Straight Way". {16} Al-Maeda (The Table Spread)

يَسِّرُ لَهُمُ رَبُّهُمْ بَرَحْمَةً ۝ (سورة توبه/ 21)

"Their Lord gives them good news of mercy from Himself and (His) good pleasure". (21) Al-Tawba (Repentance, Dispensation)

The Tradition (Hadith) of believable Prophet [God's grace and peace be on Him] assists to make clear this concept. Hazrat Abu Saeed Khudri (May Allah be pleased with him) reported that Hazrat Muhamamad, the last Messenger of God [God's grace and peace be on Him] said,

إِتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ۔ (ترمذی)

"Fear Firasat of Mumin (the insight of believer of God), verily he looks with the light of Allah (God)". (Tirizi Sharceef)

In addition to The Quran and Hadith, the great figures of Islamic world confirm this concept too as Imam Ghazali^{*} (God bless his soul) has reported;

Hazrat Usman-e-Ghani. (May Allah be pleased with him) the third Khalifa of Islam said,

"Wahi (revelation) has ended on the last Prophet of God [God's grace and peace be on Him] but Basirat (prudence).

* Hujjat-ul-Islam Hazrat Imam Ghazali (Allah bless his soul)'s actual name was Muhammad. He was born in 450 A.H in Teheran (Iran) and died on Sunday 14 Jamadi-ul-Awwal 505A.H. He was a matchless religious, mystic and political scholar of the Islamic world. Allama Ibn-e-Jauzi (on Thursday 12 Ramadan 597 A.H) reported the story of his death by the source of his brother Ahmad Ghazali (517 A.H) "on Sunday, he got up in the morning, took ablution and offered prayer, after that he sent for his shroud, touching it to his eyes, he said "I am ready to obey my lord (peace be on him)'s order". Saying it he sprawled his legs and commended his soul to Allah.

Burhan (manifestation) and Firasat (insight). (It means through these qualities one can observe hidden things) (Ihya-ul-Uloom)

Hazrat Imam Ghazali (God bless his soul) calls it ILM-UL-MUKASHFAH (Revealed or inspired knowledge), he writes,

"The first type of science is Ilm-ul-Mukashfah (Revealed or inspired knowledge). It is the science of hidden realities and this science of hidden realities is the ultimate in sciences".

Defining it Imam Ghazali (God bless his soul) writes.

"Ilm-ul-Mukashfah (Revealed or inspired knowledge) is a light that appears in the heart on that time, when the heart may be purified and cleaned from evil qualities (impurities). By this light, lot of hidden things are revealed" (Ihya-ul-uloom)

Hazrat Hafiz Ibn-e-Hajar Asqalani (The great interpreter of Traditions /852 A.H/ God bless his soul) writes,

"ILHAM (Inspiration) is a light. Allah chooses especially from His servants whom He wills for it".

(Fatah-ul-Bari An Explanation of Bukhari)

Hazrat Syed Shareef Ali Bin Muhammad Jurjani Naqshbandi (God bless his soul) declares it Tajalli, he writes in Kitab-ul-Tareefat,

"Revelation of the unseen lights (Anwar-ul-Ghuyub) to the hearts (of Pious men) is called TAJALLI". (Bayininat)

The Holy Quran illuminates above-mentioned references as it says,

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا لَا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى

النُّورِ ۝ (سورة بقره/257)

"Allah is the guardian of those who believe. He brings them out of the darkness into the light". (257) Al-Baqara (The Cow)

نُورٌ عَلَى نُّورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ط

(سورة نور/35)

"Light upon light-- Allah guides to His light whom He pleases". (35) Al-Noor (The Light)

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ ط
فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ ط أُولَٰئِكَ فِي ضَلَالٍ
مُّبِينٍ ○ (سورة زمر/ 22)

"What! Is he whose heart Allah has opened for Islam so that he is in a light from his Lord (like the hard-hearted)? So, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error". (22) Az-Zumar (The Troops, Throngs)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ
مِّنْ رَّحْمَتِهِ وَيَجْعَلْ لَّكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ط
وَاللَّهُ غَفُورٌ رَّحِيمٌ ○ (سورة الحديد/ 28)

"O you who believe! Be careful of (your duty to) Allah and believe in His Messenger: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful". (28) Al-Hadid (The Iron)

The Hadith of the Holy Prophet [God's grace and peace be on him] makes it clearer and easier to understand, Hazrat Haris Bin Malik Ansari (May Allah be pleased with him) said,

أَنَّهُ مَرَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ كَيْفَ
 أَصْبَحْتَ يَا حَارِثُ قَالَ أَصْبَحْتُ مُؤْمِنًا حَقًّا فَقَالَ رَسُولُ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ لِكُلِّ حَقٍّ حَقِيقَةً فَمَا حَقِيقَةُ إِيمَانِكَ
 قَالَ عَزَلْتُ نَفْسِي عَنِ الدُّنْيَا وَأَهْلِهَا وَكَأَنِّي أَنْظُرُ إِلَى عَرْشِ
 رَبِّي بَارِزًا وَإِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ فِيهَا وَأَهْلِ النَّارِ يُعَذِّبُونَ
 فِيهَا فَقَالَ عَبْدُ نَوْرِ اللَّهِ قَلْبُهُ (طبرانی کبیر)

"One day, I passed God's Messenger [God's grace and peace be on him]. He [God's grace and peace be on him] asked, "How did you pass the night". I replied, "I passed the night as a true believer". He [God's grace and peace be on him] said, "Every truth has an inner reality. What is the reality of your faith?" I said, "I have turned my face from world and worldly people (and as a result) I am observing the Empyrean (where the throne of God is) openly and observing the people of Paradise who are meeting with each other and observing the people of Hell who are being tormented". Then He [God's grace and peace be on him] said, "He is such a man whose heart is illuminated by God given light". (Tabrani Kabeer)

Hazrat Muhi-ud-Din Ibn-e-Arabi* (God bless his soul) writes in his famous book 'Fatohat-e-Makkiya, "Karamat (Miracles) are of two types,

* Hazrat Shaikh Muhi-ud-Din Muhammad Bin Ali Bin-ul-Arabi (God rest his soul) was born on Sunday 4 August 1160(17 Ramazan-ul-Mubarik 560 A.H). died on Friday 17 November 1240(22 Rabi-us-Sani 638 A.H) and was buried in Damascus (Syria). He is a highly controversial personality in the history of Islamic Mysticism but none can deny his ability and knowledge, great interpreter of the doctrine of Wahdat-ul-Wajood (Pantheism). Iqbal criticizes this doctrine but despite criticizing he is much impressed by Ibn-e-Arabi. Iqbal likes his thoughts about man's greatness and follows them in his philosophic thoughts.

1 Hisi (Perceptible Miracle)

2 Maanvi (Intrinsic Miracle)

The common people are aware of only Karamat-e-Hisiya as to talk on hearts (to be acquainted with what is in someone's heart or someone's private thoughts and feelings), to give information of hidden things of the past (hidden events, happened in the past), to disclose the secrets of the Unseen of present and future (It implies, telling the hidden events, happen at present or will happen in the future)".

The Holy Quran confirms,

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفْهَاقِ وَفِي أَنْفُسِهِمْ (سوره حم سجدہ/53)

"We will soon show them Our signs in the Universe and in their own souls". (53) Ha Meem Sajdah/ Fussilat (Explained In Detail)

In the light of above-mentioned arguments, we can say it is quite possible.

Like eating little, sleeping little was his routine. Apparently his eyes were closed but he was fully awake. Janab Muhammad Enayit relates another event "At my invitation, Hazrat Muhammad Ala-ud-Din (God may rejoice his soul) came to my home at Kamaliya as a guest. I and some other people were in meeting with him and enjoying discussions on various religious topics. Meanwhile, it occurred to me "People says that the true saints sleep less and awake more, spend most of their time in meditation and remembering God. Hazrat Muhammad Ala-ud-Din should be tested today". There was a little hole in the door of room, arranged for him to take rest. Late night, he concluded the meeting and ordered, "Go and take rest". When the door of his room was closed, I peeped inside through that hole and saw that he was sitting on the bed, wrapped in a quilt, as it was winter. I kept on seeing him at intervals but he remained in same position, at last the night passed.

He performed his religious duties and obligations and followed the Holy Prophet's practice and commands regularly. Moreover, he did works of supererogation. For improving his

spiritual and mystic relations with God, he strived constantly by saying prayers, contemplation, meditation and counting his beads.

One of his followers relates "He went to visit Kot Sultan (Lyyeya). I was with him to attend on. We were late at Jhang and because of being late we missed the only train that went to Kot Sultan. We had to halt at Lyyeya (a city) for night, as the next train was to go next morning. It was a rural area; nothing was available to take rest. With a bit difficulty, I managed a mat less bedstead for him. He lay on it delightfully but got up about an hour later, took ablution and was busy with worshiping God in nearby mosque and spent remaining night in saying prayers, counting his beads, contemplation. In the morning, we set out for Kot Sultan.

Another follower relates "He was returning from Lahore to Kakki Nau, I was with him. Owing to nightfall, we had to stay in a small hotel at Jhang. Having supper, he went to bed and persuaded me to take rest as well. I saw with half opened eyes in dusky light of zero voltage bulb, being awakened by some sound, he got up and had ablution and occupied himself in saying prayers, counting his beads and contemplation. He had been on prayers mat until dawn broke[•]. After Fajar prayer, we departed for Kakki Nau.

In the context of doing religious duties and obligations, he couldn't tolerate the lack of commitment of people connected with him. If he had beheld any lack of commitment, he would admonish them for it.

Generosity was a prominent characteristic of his personality. Janab Muhammad Saddiq of Jehlam says " I was

• The Holy Quran says,

تَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا
وَطَمَعًا ۖ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (سورة سجدہ/ 16)

Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them. (16) As-Sajda (The Prostration, Worship, Adoration)

employed in the department of Railway and appointed at Gojrah (Toba Taik Singh). I belonged to a poor family; my salary was lesser than my needs. Hazrat Muhammad Ala-ud-Din (God may rejoice his soul) resided at Shorkot Cantt. I often visited Shorkot Cantt (Darbar-e-Aliya). Whenever I came, brought a dish and a piece of cloth with me. Hazrat Muhammad Ala-ud-Din asked "For what purpose, you have brought these things with you". I explained respectfully "Your grace I would eat here and take with me for the other family members". It had been my routine as long as he stayed at Shorkot Cantt and he always fulfilled my desire. If there was shortage of wheat at my home, I brought a sack with me and he gave me wheat.

Hazrat Muhammad Ala-ud-Din never caused inconvenience to his poor disciples for himself and showed great favour to them. One of his poor disciples arranged a treat for him. He went to a lot of expense for arranging the treat. When he was about to depart, the host presented him rupees ten (at that time 10 rupees was a substantial amount) as presentation; he refused to accept and said, "There is no need of it as you have already spent a lot of money". The loving disciple thought "Either he is offended or the amount is lesser" his eyes welled up with tears. Hazrat Muhammad Ala-ud-Din asked the reason of weeping. He unfolded his mind "Your majesty, are you offended as you are not accepting my presentation. "Not at all" Hazrat Muhammad Ala-ud-Din said "You have already expended a lot money on treat therefore I didn't accept it". After a pause he said, "Well, give me rupees". The host presented rupees before him. He accepted it. After that he took out rupees 5 note from his pocket, gave his host and said "I think now you are satisfied"

A young man came to see Hazrat Muhammad Ala-ud-Din with a roll of cloth. Presenting it to Hazrat Muhammad Ala-ud-Din, he said "I have brought this cloth for domestic use, I have desire that you should accept it". Hazrat Muhammad Ala-ud-Din said, "I have no need of such a cloth, you had better take it back", but the young man insisted to be accepted.

At last, Hazrat Muhammad Ala-ud-Din gave acceptance to cloth. During conversation he asked, "At what rate this kind of cloth is sold". The young man replied "8 or 10 annas per yard". It was about 15 yards cloth. He stood up stepped into the residential apartment. A few minutes later, he came out and gave price of cloth to the young man but he was not willing to take it. Hazrat Muhammad Ala-ud-Din said "It is not price of cloth rather it is a presentation from me". He accepted it being forced by order. When he went out, Hazrat Muhammad Ala-ud-Din said "He is a poor man but is a loving personality, he brought the cloth with love and it is great demonstration of affection in this age of materialism".

Hospitality was his special quality too. He used to get the food prepared under his own supervision for guests. presented at Darbar-e-Aliya (his residence); rather sometime, he prepared food himself. Haji Abdul-Majeed of Khanewal relates "One day, I came to see him at Shor kot Cantt. He came out of residential apartment, receiving the information of my arrival, his appearance indicating that he was busy in some work and came out, leaving it incomplete. He realized my curiosity and explained before I asked, "My wife is ill seriously so I was preparing food".

If any intimate friend or frank fellow disciple had come, he would have made special arrangement for him. The people watched this scene with a great amazement that he himself was having the fellow disciples' hands washed at the time of taking meals. In this connection Janab Mistiri Basheer Ahmad relates an event "It was winter, one day it rained heavily, we were to men, occupied in constructive work. We continued working in the rain. Owing to working in the rain, we caught cold. Hazrat Muhammad Ala-ud-Din ordered us to go to bed and never to come out. He himself provided food at bed and a few minutes later he appeared with a flask of tea in his hand. We tried to get up, showing respect for him but he forbade strictly. Conceive, what a wonderful and amazing sight it was, when the master would be standing with a flask of tea in his hand before his servants.

He would give acceptance to every one's invitation, regardless of whether the inviter was rich or poor. At Kaji Da Khoh (Mongna Wali, Mureed Kay Mandi, District Shaikhupura), an extremely poor but sincere and loving novice resided. He invited Hazrat Muhammad Ala-ud-Din to his home. Hazrat Muhammad Ala-ud-Din accepted it with a great pleasure but as he was a poor man therefore he could never arrange up to his status and served the food, made of gram and its flour, before Hazrat Muhammad Ala-ud-Din. Usually, he ate a little but on that day, he took food more than his routine and said to his poor host "Your feast has been the best". Listening to it poor man became so ecstatic that he stood up and began dancing.

At Dabkalan (Shorkot /Lhang), he recommended to his host "You are a poor man so you should cook something cheaper like pulses, gram or lentil", but the host got prepared a dish of meat and a sweet dish of rice in a substantial quantity, being compelled by the affection and love that he had for him. Perceiving the smell of delicious food, Hazrat Muhammad Ala-ud-Din came out of his chamber and inquired, "What has been cooked". The host informed "Meat and sweet rice". He said "I have recommended for something cheaper to be cooked, why you spent a lot of money and never acted on my advice". The poor host implored, "I was forced by affection that I had about your personality and wished to make arrangement up to your status and dignity". At this, he smiled and gave orders for the prepared food to be dispensed.

Hazrat Muhammad Ala-ud-Din (God may rejoice his soul) was serious, sensible and awe-inspiring person but not completely destitute of sense of humour. He often laughed and joked with his intimate friends and frank fellow disciples, but never abandoned sobriety even in humorous talk.

He had a great taste for music and poetry, sang his favorite verses in an undertone while sitting by himself and took delight. His taste both musically and lyrically was wonderful. He was a great judge of good music and poetry, showed full appreciation of music and poetry, a great admirer

of Allama Muhammad Iqbal, besides Iqbal, his other favorite poets were Maulana Jalal-ud-Din Rumi, Maulana, Abd-ur-Rehman Jami, Ameer Khusro, Ahmad Raza Khan Brailvi and Badam Warsi (God may rejoice their souls).

TEACHINGS

Hazrat Muhammad Ala-ud-Din, (God may rejoice his soul) teachings can be summarized in two lines;

- 1 To propagate Monotheism (Tauheed)
- 2 To make public and restore the Holy Prophet's Sunnah

Now I should like to give a detailed account of above-mentioned pointes.

• He was born on 9 November 1877 (3 Ziqaad 1294 A.H) but Abdul-Majeed Salik writes his date of birth is 22 February 1873 (24 Ziqaad 1289 A.H). He died on 21 April 1938. The great poet and thinker emerged from Subcontinent and earned worldwide reputation.

• Abd-ur-Rehman Jami (God bless his soul) had worldwide reputation as a great lover of the Holy Prophet (peace be on him), born on 23 shauban 817 A.H, died on Friday 18 Muharram 898 A.H. His ability in Persian poetry was acknowledged by the world.

• Ameer Khusro (God bless his soul) was born in 651 A.H (1253), died on Friday 19 Ziqaad 750 A.H (1323) and was buried in Delhi (India). The greatest Persian poet and writer Subcontinent has ever produced. Critics rank him with the great Persian poets like Saadi, Jami and Nizami.

• He was born on Saturday 14 June 1856 (10 Shawwl-ul-Mukarram 1372 A.H and died on Friday 25 Safar-ul-Muzaffar 1340 (1921). He is well-known religious scholar and an authority on all religious, mystic and other sciences. Moreover he is considered to be Imam (Spiritual Guide) of Barailvi School of thoughts.

• He was a famous poet of Urdu, born in 1882 and died in November 1936.

Islamic Mysticism is based on three major elements.

- 1 TAUHEED (Monotheism)
- 2 KAMIL MUHABBAT (Complete love and Devotion)
- 3 TAQWA (To guard against evil and sin)

The whole Quran is full of Monotheism (TAUHEED) but I would quote a few verses.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَا الْمَلَكَةُ وَأُولُوا الْعِلْمِ
قَائِمًا بِالْقِسْطِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

(سوره آل عمران/18)

"Allah (Himself) is Witness that there is no Allah save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no Allah save Him the Almighty, the Wise". (18) Al-E-Imran (The Family of 'Imran)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ . عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ
الرَّحْمَنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ . الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ،
سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ (سوره حشر/22-23)

"He is Allah, than Whom there is no other Allah, the Knower of the Invisible and the Visihle. He is the Beneficent, Merciful. (22) He is Allah, than Whom there is no other Allah, the Sovereign Lord, the Holy One. Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superh. Glorified be Allah from all that they ascribe as partner (unto Him)". (23) Al-Hashr (Exile, Banishment)

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ
يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ (سوره اخلاص)

"Say: He is Allah, the One! (1) Allah, the eternally Besought of all! (2) He begets not, nor was begotten. (3) And there is none comparable unto Him". (4) Al-Ikhlās (Sincerity)

Polytheism is an unpardonable sin. The Holy Quran confirms it in the verse given below.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ، وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

(سورة نساء/116)

"Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away". (116) An-Nisa (Women)

The people who believe in Oneness of Allah (God) would be rewarded with meeting with their lord (Allah) as the Holy Quran describes in this verse.

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

(سورة كهف/110)

"So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord". (110) Al-Kahf (The Cave)

And the meeting with his Lord (Allah) is main object which a Salik (Devotee) takes pains and strives hard for. Achieving this object, a Salik (Devotee) is considered to be successful and prosperous.

The second element of Islamic Mysticism is devoted love (KAMIL MUHABBAT). The Holy Quran declares.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ، وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ O (سورة توبه/ 24)

"Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Messenger and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people". (24) Al-Tawba (Repentance, Dispensation)

It comes out from the above verse that devotedly love for Allah (God) and His Messenger are obligatory for the true believing persons therefore The Holy Quran tell that the strong believers are much more stronger in love for Allah and they love Allah more than anything else.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ (سورة بقره/ 165)

"But those who believe are stauncher in their love for Allah". (165)- Al-Baqara (The Cow)

Love is term commonly used to describe different levels of human sentiments but in Islamic Mysticism love covers some spiritual aspects as well. Here it signifies devotedly love for Allah, his last Prophet (peace be on Him) and other creatures of Allah, and the only source of achieving highest status of love is the trustworthy Prophet (peace be on Him). The Holy Quran explains,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ O (سورة آل عمران/ 31)

“Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful”. (31). Al-E-Imran (The Family of 'Imran)

Hazrat Sheikh Abu Nasar Siraj* (God bless his soul) writs in his famous book on Islamic Mysticism “KITAB-UL-LUMAA”.

“When the Holy Prophet (peace be on Him) asked Hazrat Abu Bakr Siddiq (May Allah be pleased with him) what did you leave for your family? He replied “Allah (God) and His Prophet (peace be on Him)”. This sentence was completely denoting Tauheed (Monotheism) and true love and it was the first mystic saying”.

When a person acquires above-mentioned level of love, he automatically assumes Taqwa (guarding against evils and sins) as a devotee who attains perfection in Taqwa is successful in gaining Allah (God)'s company. The Holy Quran bears out,

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

(سوره نحل/128)

“Surely Allah is with those who guard (against evil) and those who do good (to others)”. (128) An-Nahl (The Bee)

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ، وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

(سوره حدید/4)

“He is with you wheresoever you may be. And Allah is Seer of what you do”. (4) Al-Hadid (The Iron)

* He was born in toos; date of birth couldn't be known but died in 478 A.H.

* It happened in answer to the holy Prophet (peace be on him)'s appeal for donation to funds for the sacred war against idolaters, Hazrat Abu Bakr Siddiq (May Allah be pleased with him) had fetched all his material and provisions of home. (Mishkat-ul-Masbih)

This is the highest stage which a devotee should seek for and must maintain it. For seeking and maintaining it, is necessary to follow the Sunnah of the Holy Prophet (peace be on Him) constantly and strictly as He (peace be on Him) has shown us the right and true path, which leads to salvation. He (peace be on Him) has shown us how to behave towards others, our family, our relations, neighbours, the poor and the rich. He (peace be on Him) has given principles for every field of life.

In the light of what I have mentioned above I should like to explain Hazrat Muhammad Ala-ud-Din Shah's [God may rejoice his soul] teachings by mentioning some events from his life.

Basti Jeewan Hana Fairoz Pur Road Lahore, he was seated in drawing room of the house of his fellow disciple Janab Fairoz-ud-Din. A stranger came and questioned "How many spiritual disciples have you?" He answered, "I have not a solitary one". The stranger was astonished at the answer as apparently, he had thousands of religious and spiritual disciples that were to be found everywhere in Pakistan. Realizing the astonishment of the stranger, he elucidated his words "Those who come to me, have problems, some of them are frightened of snakes which come in dreams, some come in search of livelihood, some are issueless and demand to pray for son, and some seek freedom from ailment. No one comes to ask the right way of God. People explore the religious and spiritual leader but I seek some sincere disciple, that may turn out to be God-seeker".

At Shorkot Cantt, two well-dressed men came and expressed their object "Your majesty we strive to earn to the best of our ability but our entire efforts end in failure. We are unlucky Persons; please tell the way through which we might be successful in earning. He gave reply "To give livelihood is the absolute authority of God, human being can't get livelihood increased, nor get it decreased, my job is to show the right way of God. If you desire to acquire the recognition and knowledge of God, I can help you; otherwise I can do nothing for you". They were so impressed by his discourse that they entered into

the religious and spiritual agreement with him and registered themselves in his novices.

Janab Karanmat Ali Sahib of Jehlam reported "The man who came with worldly demands, he never accepted him as spiritual novice, rather he said "For this purpose you should go to the rich, Fakir couldn't fulfill such demands. Here I can show you the right path of Allah and His last Prophet (peace be on Him)". I myself sent many people who had worldly desires to him but he never took the oath of allegiance from them".

DEVOTION TO THE HOLY PROPHET (PBUH)

Allah the almighty says in His Holy book QURAN,

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ۝ (سورة آل عمران/ 32)

"Say: Ohey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers". (32)-Al-Emran (The Family Of Im ran)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (سورة نساء/ 80)

"Whoever obeys the Messenger, he indeed obeys Allah". (80)- An-Nisa (Women)

وَأِنْ تُطِيعُوهُ تَهْتَدُوا (سورة نور/ 54)

"And if you obey him, you are on the right way". (54)-Al-Noor (The Light)

It comes out of above-mentioned Quranic verses: to obey the Holy Prophet (peace be on Him) and to love the Holy Prophet (peace be on Him) should be an obligatory quality in true believer. In fact, those who ohey and love Him (peace be on him) are successful in achieving the highest spiritual status

and salvation. They would be given beautiful abodes in paradise. The Holy Quran seconds,

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ (سوره نساء/ 13)

“Whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, to abide in them; and this is the great achievement”. (13)- An-Nisa (Women)

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ
الْفَائِزُونَ (سوره نور/ 52)

“And he who obeys Allah and His Messenger, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers”. (52)- Al-Noor (The Light)

Having full knowledge of this reality. Hazrat Muhammad Ala-ud-Din (God bless his soul) believed that the Lord of the world and the rest of the world Hazrat Muhammad (peace be on Him) the last Prophet of God's love was foundation of religion (Islam), inseparable part of faith and the touchstone for being perfected as true believer. Hazrat Muhammad Ala-ud-Din (God bless his soul) pertained to the group of true believers whose thoughts were centered on Him (peace be on Him), whose grief, pathos and joy revolved around Him (peace be on Him). He did always keep honour, respect and dignity of the Holy Prophet (peace be on Him) in view and tried to obey Him (peace be on Him) entirely.

AFFECTION FOR SAINTS

The religion, brought by the Holy Prophet (peace be on Him) is the great means of approach. Those who offer it complete acknowledgment and follow it from top to bottom become able to lead others to God's reality and salvation and

then God Himself persuades the faithful figures to follow them as Quran says.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ
غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ
مَصِيرًا (سوره نساء/ 115)

"And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort". (115)- An-Nisa (Women)

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۖ ثُمَّ إِلَيَّ ۝ (سوره لقمن/ 15)
"And follow the way of him who turns to Me" (15) Luqman
(Luqman)

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ
فُرْطَا ۝ (سوره كهف/ 28)

"And do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded"(28). -Al-Kahf (The Cave)

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ
الْغَالِبُونَ ۝ (سوره مائده/ 56)

"And whoever takes Allah and His messenger and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant". (56) Al-Maeda (The Table, The Table Spread)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

(سوره توبه / 119)

“O you who believe! Be careful of (your duty to) Allah and be with the true ones”. (119) Al-Tawba (Repentance, Dispensation)

That’s why Hazrat Muhammad Ala-ud-Din (God bless his soul) paid full respect to all recognized saints and sages and followed them in the things that were not clear in Quran and Traditions (Hadith) and directed his followers to do so. When he went to visit any city or town, if there was the tomb of any saint, he paid visit to it and offered homage to the saint. In this connection, he acted on the saying of his great grand spiritual guide Fakhr-ul-Arifeen Hazrat Maulana Syed Abd-ul-Hai Shah [God may rejoice his soul], “I have respected all saints and hoping you must do so”. It is because of the Saints are selective people as the Holy Quran says,

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

(سوره شوری / 13)

“Allah chooses for Himself whom He wills, and guides to Himself him who turns (to Him)”. (13) Ash-Shura (Council, Consultation)

Hazrat Pir Muhammad Karam Shah (A great interpreter of the Holy Quran of the present age, died on 8 April 1998 /10Zil-Haj 1418 A.H) writes in Zia-ul-Quran,

“Two forms of Allah’s grace are presented in this verse. FIRST, He (Allah) may choose someone for His closeness and devotion, only by His special kindness and may bestow dignity, favour and spiritual benefits on him. This perfect grace is peculiar to the Prophets, Siddiqueen (the Truthful) and Shuhuda (the martyrs). SECOND; Man may dedicate himself to please Allah, turning his face from everyone. If a man strives for seeking Allah’s pleasure sincerely and proves to be successful in trial, overcomes difficulties and endures affliction patiently (which Allah confers upon him) then Allah helps him

with achieving his goal (Allah's pleasure) and awards him with access to the destination".

The great interpreter of the Holy Quran Hazrat Qazi Sana-ul-llah Pani Pati [born in 1722 and died in 1810/1225 A.H/ God may rejoice his soul] writes in Tafseer-e-Mazhari, paraphrasing this verse beautifully,

"Sufis say that he whom Allah Himself chooses and attracts him to Himself without his intention and will. He is MURAD (One who is desired) of Allah and They are the Prophets and Siddiqueen (the Truthful). And he who has recourse to Allah and Allah guides him to Himself and he is MUREED (One who desires) as Saints and Pious men".

OBSERVING DIVINE AND MYSTIC LAWS

He directed severely his followers to observe divine and mystic laws and in this connection, he couldn't endure any delay, procrastination and laziness. He disliked such people that observed not divine and mystic laws, that was the reason he was stubbornly apposed to traditional peeri mureedi (spiritual guidance as profession) and strived against this evil both verbally and practically during his whole life.

Shorkot Cantt, on the occasion of Urs (Religious and mystic congregation), some traditional Malang (mendicants) came. Hazrat Muhammad Ala-ud-Din received them warmly and accommodated them. They never offered prayers and reached dining place before all. He asked, "Why didn't you offer prayers". The answer came "We are spiritually so strong that we have offered prayers in Madeena". He ordered not give them food, if they could offer prayers in Madeena, why couldn't take food there, the Master (peace be on Him) of Madeena was the most hospitable; He (peace be on Him) couldn't send them back without food. After that he gave orders for them to be got out.

SECTARIANISM

He didn't believe in sectarianism in Islam. He continued to assert unity between sects and didn't like sectarian division in Muslims. Every one respected him regardless of sect because he never involved in side issues but expressed his principle stand boldly.

Shorkot Cantt. A youth came in his presence. He asked, "From whence come you, what is your name and what sect do you follow". Telling his name and place where he came from, the youth mentioned his sect "I am shiah". Hazrat Ala-ud-Din (God bless his soul) said, "You are lying, you aren't a Shiah". The youth repeated, "I am sure, I am a Shiah". He said, "Shiah means the follower of Hazrat Ali (May Allah be pleased with him) and a follower must have the qualities of his leader". "Had Hazrat Ali (May Allah be pleased with him) beard?" he questioned. Yes the youth answered. "You haven't beard, while I have beard so I am Shiah or you" he said. "Did Hazrat Ali (May Allah be pleased with him) offer prayers?" he questioned again. Yes the youth repeated his answer. "I offer prayers, you don't, so I am Shiah or you," he uttered. On this debate the youth was so impressed that he promised to comply with his advice, as deeds are better than words.

RESPECT FOR MANKIND

He would respect mankind regardless of rich or poor and give importance to spiritual virtues more than worldly matters.

At Shorkot Cant. Malik Allah Dad was the deputy commissioner of Multan the well known city of Pakistan. departed from Multan to participate in Urs (Religious and mystic congregation). One of his servants proposed, "Your Excellency, he is the deputy commissioner so there should be some special arrangement for him". He rejected his proposal, saying, "To me, you and he are equal in rank".

PRONUNCIATION OF WORLDLY AFFAIRS

Total pronunciation of worldly affairs wasn't his teaching; he liked and persuaded to perform worldly activities according to the divine and mystic laws but considered it to be against divine and mystic laws that one should be completely resigned to worldly temptations.

Janab Karamat Ali Sahib of Jehlam relates. "I was an idle man, I used to wander all day and enjoy sleep at night in a mosque. I heard of his saintliness from a friend and came to Shorkot Cantt to pledge allegiance to him. He was seated in his drawing room, some people were present before him and he was conversing with them. I was seated in a corner. When they went, he asked me "O boy, how have you come here?" I replied, "I have come to be your spiritual disciple". He said "I never want such a man that doesn't work for earning his livelihood and passes nights in mosque". He took promise from me to do work and to earn livelihood by labouring. I promised, then he accepted me as his spiritual disciple".

Haji Abd-ul-Majeed relates "One of his spiritual novices often paid visits to government officers for worldly matters of various people. I had a special relation with him. One day Hazrat Muhammad Ala-ud-Din (God rest his soul) sent for me, I reached before him and saw the signs of rage on his face. He addressed me saying "Block officer Sahib, warn and make it clear to Mian Sahib, it become not a Fakir (a pious man) that he may be running after worldly matters. I informed Mian Sahib of his displeasure. He came and apologized and was forgiven.

WONDERS

To perform wonders isn't a standard of testing a saint's spirituality rather the real touchstone for testing the spiritual qualities and perfection of a pious and sagacious man is to follow Sunnah of the Holy Prophet (peace be on Him), the

more one practices Sunnah the more one would be perfect in religion and spiritualism.

Hazrat Imam Shafai[•] says "If you see a man walking on water and flying in the air, don't regard him as a saint until his acts and deeds are in conformity with the Holy Quran and Sunnah of the Holy Prophet (peace be on Him)".

(Tafseer-Ibn-e-Kaseer)

Hazrat Shahab-ud-Din Suharwardi[•] (God bless his soul) have written similar wording of Hazrat Bayazeed Bastami[•] (God bless his soul) in his famous book on Mysticism AWARIF-UL-MUARRIF.

Hazrat Fareed-ud-Din Attar[•] (God bless his soul) relates,

'Hazrat Junaid Baghdadi (16 or 27 Rajab 297 A.H / God bless his soul) says " No man may walk on the way of Mysticism while he hasn't the Holy QURAN in his right hand and the

• Imam Muhammad Shafai (May Allah bless his soul) was born in Rajab 150 A.H and passed away in 204 A.H. Imam was a scholarly person and his services in spreading out Islamic Fiqah (Jurisprudence) are valuable that's why he is numbered in four Aimah (Leaders) of Islamic Fiqah (Jurisprudence) with Imam Abu Hanifah, Imam Ahmad bin Hambal and Imam Malik (May Allah bless their souls).

• Hazrat Shaikh-ush-Shuyookh Umar bin Muhammad Shahab-ud-Din Suharwadi (May Allah bless his soul) was born in Rajab or Shuban 536 A.H, died on 1 Muharram 632 A.H. He received mystic knowledge from Ghaus-us-Saqlain Hazrat Abd-ul-Qader Jilani (May Allah bless his soul) and Hazrat Najeeb-ud-Din Suharwadi (May Allah bless his soul). he was founder of Silsilah-e- Suharwadiya (A mystic lineage).

• Hazrat Bayazeed Bistami (May Allah bless his soul) was born 188 A.H and died on 15 Shauban 261 A.H. He was a great spiritual figure in ancient Sufi saints.

• He was born in shauban 513 A.H and died 620 or 627 A.H. His origin was Naishapur.

Holy Prophet's Sunnah in his left hand and in the light of these two candles he is walking'. (Tazkirah-tul-Auliya)

Following event denotes that Hazrat Ala-ud-Din (God bless his soul) had same doctrine that I have tried to make clear by giving references from sayings of recognized saints.

An aged man came and said "I shall become your spiritual novice but on the condition that you may recover my lost son with the help of your saintly insight and divine inspiration. Hazrat Ala-ud-Din (God bless his soul) asked "Do you acknowledge Sahabah Karaam (the companions and followers of the Holy Prophet /peace be on Him). The man made reply, "Yes, I fully acknowledge Sahabah Karaam". He asked again "Did Sahabah Karaam demand miracles". "No" the man murmured. "Who were the men that demanded miracles?" he added. "Infidels" the man answered in undertone. Hazrat Ala-ud-Din (God bless his soul) said to explain "You have given answer to your question yourself, I don't trust in wonders but I can show you right way of God which leads you to salvation". The man was filled with wonder on that situation and entered the fold of his cult.

Now I relate some wonders of Hazrat Ala-ud-Din Shah (God bless his soul) for fulfilling the demand of the subject.

Chah Ghazl Wala via Aroti (Toba Taike Singh), Hazrat Ala-ud-Din (God bless his soul) was the guest of his follower Maher Mahahat Sargana. About ten or fifteen people were with him. The host made food for the people that were present on spot. Suddenly the people began growing in number and in a very short a large gathering assembled. At this situation, the host was perplexed because the prepared food was much less than the gathering. What might be done? The host thought. At last he came to Hazrat Ala-ud-Din (God bless his soul) and told him whole story. He advised "You may cover the vessel which contains gravy and tray of breads with sheets of cloth and should not distribute food until I come. He offered Zuher (Afternoon) prayers and reached the place where foods laid, uncovered the vessel of gravy, stirred it with a spoon and ordered it to be distributed. Maulana Habeeb-Ullah, the

narrator of this event says "All the people had food to satiety and some food remained unused, we were astonished, how might it be possible but there was no answer to it.

One of his followers relates "My son, aged a few months, became ill. I tried hard to manage medical treatment for him, but all in vain, his condition was growing worse and worse with the passage of time. He became very thin, almost to point of emaciation. One day, I took my mother, wife and baby with me, and arrived at Darbar-Aliya in Kakki Nau. Hazrat Ala-ud-Din (God bless his soul) was strolling in the lawn, my mother placed baby on his feet and requested to pray, giving a detailed account of ailment. He said, "Pick up baby, God the Almighty willing, baby would soon be recovered". After that my son started getting better and better, at last, he attained health".

Shorkot Cantt. on the occasion of Urs, Mehfil-e-Samaas (a mystic music assembly) was in full swing. Hazrat Ala-ud-Din (God bless his soul) presided over it. At the end of Mehfil-e-Samaa, a man came before him and told, "Someone picked my pocket". He lifted his eyes, looked around and indicating towards a man, ordered him to come forward. When he came forward, Hazrat Ala-ud-Din (God bless his soul) directed him to return the money of that man. He gave money back silently.

BADAR-UL-ASFIYA

(The Moon of Sufis)

BADAR-UL-ASFIYA Hazrat Shah Muhammad Abd-ul-Bari Bazmi (God may rejoice his soul) was born on Friday, 14 July 1939 A.D (25 Jamadi-ul-Awwal, 1358 A.H) at Naseerabad Cantt (Ajmair Shareef). His father's name was Hazrat Muhammad Abd-ul-Wahid* (God bless his soul) the nephew of Hazrat Muhammad Abd-us-Shakoor (God may rejoice his soul). Hazrat Abd-ul-Bari (God bless his soul) was the grandson of Taj-ul-Auliya Hazrat Muhammad Abd-us-Shakoor [God may rejoice his soul]. He began his study in Likhnow (India) and completed in Lahore (Pakistan) because of partition. Completing his education, he joined the government's department of settlement. He was a fascinating person, intelligent, shrewd, witty and studious. He was savant and learned man and a good speaker. An attractive smile always remained on his face which held the people spellbound, who came to see him.

He elected his maternal grandfather Hazrat Muhammad Abd-us-Shakoor (God may rejoice his soul) as his spiritual leader, got intrinsic qualities under his kind guidance and obtained KHILAFAT (formal permission of preaching and diffusing mystic knowledge) from his uncle and father-in-law Hazrat Ala-ud-Din (God bless his soul). It happened in October 1968.

My readers have read earlier, Hazrat Ala-ud-Din (God bless his soul) had just one daughter that was married to Hazrat Muhammad Abd-ul-Bari (God bless his soul). During the last days of Hazrat Ala-ud-Din's (God bless his soul) life, by his

* He was the son in law of Hazrat Muhammad Abd-us-Shakoor [God may rejoice his soul]. He passed away on Thursday 24 November 1964 (19 Jamadi-us-Sani 1384 A.H) and was laid to rest beside the great tomb of Hazrat Muhammad Abd-us-Shakoor [God may rejoice his soul] at Basti Jeewan Hana Ferozpur Road Lahore.

consent, Hazrat Muhammad Ahd-ul-Bari (God bless his soul) came to Kakki Nau permanently, resigning from his office and Hazrat Ala-ud-Din (God bless his soul) consecrated him as his spiritual successor.

After the death of Hazrat Muhammad Ala-ud-Din Hazrat, he was invested with saintly office of his uncle on 22 January 1970.

After taking new responsibly, he managed everything successfully. He was gentle and kind-hearted man but couldn't endure any violation of religious and spiritual values. If he ever viewed any violation of religious and spiritual values, he would chastise severely.

God gifted him with very short time but he spent it successfully to get his objects, preaching Islam, restoring the status of Sunnah of the Holy Prophet (peace be on Him) and spreading out mystic values. He attached a large number of people to mystic order.

DEMISE

A few months later than entering a new phase of his life, he suffered heart attack. Consulting doctors, he took medical treatment and got relief for the time being. He had been diagnosed with angina, treatment continued but the disease was growing more and more fetal as the time passed.

In June 1974, he went to Lahore for receiving medical treatment, on Monday, 3 June 1974 (11 Jamadi-ul-Awwal 1394 A.H) he underwent a sever heart attack. Every try to provide him relief ended in failure and at 11.30 at night, he commended his soul to God.

His final resting place is beside the tomb of his uncle Hazrat Ala-ud-Din (God bless his soul) in Kakki Nau (Jhang). He has separated from us a very long time ago but his fragrant memories are still scattering fragrance in our heart and soul.

His lovers and the people of understanding make his shrine their place of pilgrimage and the visitors to his shrine acquire tranquility from his unseen spirituality.

POETRY

He was a great poet of Urdu language and his pen name was BAZMI. He got skill in poetry under tutelage of Hazrat Zaiba Narvi of Lahore who was the pupil of Hazrat Nooh Narvi the famous poet of Urdu language (died in 1920/1380 A.H & buried in India). His pen name Bazmi was proposed by his tutor Hazrat Zaiba Narvi and confirmed by Hazrat Muhammad Abd-us-Shakoor (God bless his soul). Some of his verses are given below as sample.

نہ کیوں آٹھوں پہ ہو روشنی نا قوس میں دل کے
نظر میں کھینچ لائے ہم بھی جلوے حسن کا مل کے

Why inside of heart isn't illuminated by dazzling beauty of my beloved round the clock

As I have absorbed the light of perfect beauty of my beloved and it reflects in my heart.

مصیبت ہو کہ آفت ہو اذیت ہو کہ زحمت ہو
بڑھے جاتے ہیں منزل کی طرف دیوانے منزل کے

Misery, hardship, affliction or trouble what may happen.

The lovers of destination were advancing toward destination.

سر میخانہ یوں ساتی نے شیشہ توڑ کر پھینکا
نظر آنے لگے چاروں طرف ٹکڑے مرے دل کے

Breaking the glass of wine, the wine-bearer scattered it on the tavern's floor

that the pieces of my broken heart began to be seen all around.

(It was because of my heart merged into the glass of wine)

قیامت ہو گیا اظہار عشق و آرزو بیزی
مصیبت آگئی دل پر وہ دشمن ہو گئے دل کے

O Bazmi; it became much more difficult to express the feelings of love and desire.

My heart was overtaken by distress and hardship: my beloved became foe of heart.

DESCENDENTS

He had three daughters and four sons.

The eldest son **Hazrat Sahibzadah Shah Muhammad Nizam-ud-Din Qadri Shakoori Alai** (May he live long) is working as his successor. He was born on Saturday 15 April 1961 A.D in Lahore. Hazrat Muhammad Ala-ud-Din Shah (God bless his soul) adopted and designated him his family and spiritual successor.

On Thursday 6 June 1974 A.D (15 Jamadi-ul-Awwal 1394 A.H), he took over the charge of saintly office of his grandfather Hazrat Muhammad Ala-ud-Din Shah (God bless his soul) and since then he is managing domestic and outer affairs successfully. The mission of his great forefathers has continued with great enthusiasm and dedication and to protect religious and spiritual values is his main object in life. By the grace of God he is successful in achieving his objects. He is magnanimous, generous, kind and sagacious personality. In fact he has turned out to be a shady tree. Those who feel devotion and affection for him cluster around him to seek peace and tranquility.

May Allah bless his age and keep him under his special protection for the sake of His last Prophet (peace be on Him).

The youngest son **Hazrat Sahibzadah Shah Muhammad Naeem-ud-Din Qadri Shakoori Alai** (May Allah bless and please his soul) was ushered in this world on Friday 1 February 1974(8 Muharram-ul-Haram 1394 A.H) in Kakki Nau Tehsil Shorkot (Jhang). He Matriculated in 1989 from Government boys High School Kakki Nau and passed Higher Secondary Education Exam in 1991 from Government boys College Shorkot City /Jhang (Board of Intermediate and Secondary Education Faisalabad) and did B.A in 1994 from the same College (under the management of the University of the Punjab). Having bachelor degree, he gained admission to the University of the Punjab in the department of Geography and

had a master's in Geography. After that he had admission to the Education College at Faisalabad in B Ed but unluckily he could never participate in the final examination as he became ill, suffering from brain T.B. My brother Hazrat Sahibzadah Shah Muhammad Nizam-ud-Din Qadri Shakoori Alai (May he live long) tried his best for his treatment, consulted about all neuro physicians and surgeons from Multan to Islamabad. Treatment continued approximately three years, finally he gained health but his right hand had been affected permanently, he couldn't grip and hold things with that hand.

In the time of my father Hazrat Muhammad Abd-ul-Bari Bazmi (God may rejoice his soul)'s death, Sahibzadah Shah Muhammad Naeem-ud-Din was a baby aged about six months, my elder brother Hazrat Sahibzadah Shah Muhammad Nizam-ud-Din Qadri Shakoori Alai (May he live long) brought him up like his own son. Shah Muhammad Naeem-ud-Din (May Allah bless and please his soul), owing to being the youngest of the family, gathered exceptional love and affection from all family members and love and affection of the people. connected spiritually with our family were centered around him as well, his nickname NIKKO (Small one) or NIKKO PIR denoted those exceptional love and affection and my observation says that despite being grown up, an innocent child was hidden behind his youth and that child used to begin seeking shelter from his elders in unfavourable circumstances and perplexity.

Defining his character and personality is not a painstaking job as he was like an open book that could easily be read by everyone. Though he never went to great pains to worship but he performed Fraiz (Religious Duties, ordained by Allah) and Wajibat (Religious Duties, proved to be obligatory by the action of the Holy Prophet /peace be on Him) regularly but I think the intrinsic status of his personality is characterized by the qualities of devotion, affection, respect, love, sincerity and charity. Being a true believer, he was very much devoted to the Holy Prophet (peace be on Him), as he knew devotion to Him (peace be on Him) should be a necessary characteristic of a

true believer. He had affection for all Saints of the world especially his saintly ancestors and had great respect for his elders, particularly he was attached to his eldest brother Hazrat Sahibzadah Shah Muhammad Nizam-ud-Din (May Allah bless his age) strictly and respected him beyond the limits. Dispersing love and sincerity was his second nature, he loved dearly his family members especially his mother, sisters, nieces and nephews. He was very sincere to his friends and other connected people, his sincerity can be judged by it that he was ready to sacrifice everything for the people with whom he had friendly relations, his habit of charity was up to the saying of Buckminster (An English writer) "The highest exercise of charity is charity towards the uncharitable". In addition to it, I think the most prominent quality that made him look very distinguished was his extraordinary power of patience and endurance, unluckily he had to encounter a number of diseases and afflictions in his life right from childhood to his last gasp but he showed remarkable patience and endurance throughout his illnesses and sufferings. When he was just a few years old, he suffered from nausea and vomiting. My elder brother Shah Muhammad Nizam-ud-Din (May Allah bless his age) went to a lot of trouble to treat him, after a long treatment he was cured but after that there was a queue of diseases that were attacking him mercilessly and he was defending their attacks with his great will power and patience. As a family member I remained with him all the time and observed him closely, even in severe health condition, I never heard even a single word of complaint from his tongue, whenever he was asked "How are you" he replied with a fascinating smile "I am well and fine". In 2002 A.D his heart was enlarged due to that he felt pain in chest and he was out of breath at making even a slight move. We consulted well-known doctors but doctors couldn't diagnose his actual disease. A long and troublesome investigation kept on; in the end doctors failed in discovering and identifying the exact cause of his problem and declared nothing wrong with him. After the doctors' opinion we naturally got satisfied.

Treatment discontinued but in reality he was suffering from the same disease.

Not being treated, disease continued increasing; in November 2007 it reappeared and appeared in its full strength. We again had recourse to doctors, this time doctors themselves got perplexed at the intensity of disease. However treatment began but his health condition was growing worse and worse, he was losing his weight rapidly.

On Thursday 13 December 2007 (3 Zilhajja 1428 A.H.), we had an appointment with his doctor at Khanewal, doctor examined him carefully and optimized, saying, "He is getting better, I am revising his prescription, by the grace of God he would be healed". After check up, we arrived back at home at 7.15 pm with a sense of happiness at the doctor's optimistic remark but nobody knew what was going to happen next. About twenty minutes later than arriving at home, he had an acute heart attack. He was feeling pain in chest, panting heavily, his whole body was covered with cold sweat, at first his blood pressure went high and then went down. Whole family gathered around him in a great state of panic and confusion. My elder brother Sahibzadah Shah Muhammad Nizam-ud-Din Qadri Shakoori Alai (May he live long) asked, holding him into his arms "What happened Nikko (his nickname)". Suddenly, he fainted and fell into his arms. "Nikko" my elder brother exclaimed. On his desperate call, he was resuscitated with a jerk and opening his eyes, he said, "I am well". By giving first aid, he got better and felt relieved so much, that he consoled his mother and other family members "Now I am well and fine, don't worry", but keeping in view his critical condition we decided to take him to the hospital.

In Tesil Head Quarter Hospital Shorkot City (Jhang), his condition worsened more than before, pain in chest resumed and blood pressure went down most, his whole body came to be as cold as ice, feeling sick at short intervals. The situation was not good but we lived in hope that it would improve; the doctors were trying to prevent an even worse

tragedy but all attempts to restore his blood pressure failed. Ultimately, the doctors referred him to the heart specialist.

In an ambulance, we set off for Khanewal (a city, situated at the distance of about 35 km in the North of Multan), in a rush of fear but there was still a glimmer of hope, my elder brother, younger brother and I myself were with him in the ambulance. It was a long, frosty and deadly dark winter night which has now turned into a nightmare, its terrible memories are unforgettable, whatever I had to face at that night is stuck to my mind but I have no words with which I may describe it, but to make my readers aware I am groping for the right words to describe it. We were travelling to Khanewal in quest of his life. The voice of our ambulance's engine was breaking the silence of night otherwise everything was pathetically silent. Everything was covered with darkness; only a little bulb was lit inside of ambulance, in the glimmering light of that bulb, he was lying restless on a stretcher and we were seated around him, plunging in bewilderment, he'd been put on a drip, his condition was getting worse by minutes and we had one glance at him and the other one at road which seemed to be stretching as we proceeded while we wished to reach Khanewal in the blink of an eye.

At 11.30 pm, when we reached near Kabeer wala (name of a city), there was a sudden change in his condition, he looked to be excruciatingly uncomfortable, turning from side to side on the stretcher in a great fit of restlessness, vomiting blood mixed substance at short intervals and his face was full of cold sweat. My elder brother Shah Muhammad Nizam-ud-Din (May he live long) was sitting opposite of face and I was beside him. He tried repeatedly to get up because of feeling extremely uneasy but we laid him back, seizing his shoulders for fear of the drip's needle being out. I think circumstances had conspired against us. Beholding pitiable state of his restlessness, my elder brother asked him to read DAROOD SHAREEF (to invoke God's blessings on the Holy Prophet 'peace be on Him) as to recite DAROOD SHAREEF bring peace and tranquility to heart. He recited DAROOD

SHAREEF articulately and after that he had a hiccough, closed his eyes and departed this life. "Bhai jaan (O brother)" I cried out "Nikko seems to have left us". My elder brother saw me angrily and said "Not at all, he would gain health soon". On our request the ambulance's driver took us to nearby hospital (T.H.Q Hospital Kabeerwala) where the doctor on duty confirmed, "He is no more".

At that point two great ineidents simultaneously took place, he made his way to heaven and we lost our way in darkness of that dreadful winter night without him.

He whom we ranked with our sons went away.

He whom was the light of our lives went away.

He who was the peace of our lives went away.

He who had perfumed the garden of our lives with the smell of his sentiments of love went away.

He who had tied the people, connected with him to each other with the string of his sincerity went far and left us alone in this world. Without him, we have been confined to seeluded hollow of the hills of grief and pathos in shackles of his separation's woe and I think, this confinement seems not to be transitory rather it seems that we will have to go ahead with it for lifetime but we know "The will of God be done". •

On Friday 14 December 2007(4 Zilhajja 1428 A.H), his funeral rituals were performed with a large number of tearful eyes of a large gathering. At 4 pm his NAMAZ-E-IBAZAH (funeral prayer) was offered and then testing time began. My elder brother Shah Muhammad Nizam-ud-Din (May he live long) and I myself were standing at a pit that hollowed out for his grave and ready to commend him to it. That moment tested both physical and mental endurance when we laid our beloved brother in grave, our eyes were shedding tears but we were forced to do so. To negotiate the next moment was difficult much more than the previous one when we had to place wreaths of flowers on his newly built grave in place of decorating him with garlands as bridegroom but "The will of

• This line is of William Wordsworth the famous English poet

God be done". I came in the residential area my dejected mother asked, tear falling, "Where is my Nikko". "He has been reverted to his origin" I replied with grieved heart and tearful eyes.

I should like to mention some wonders that I noticed during this series of events. I have mentioned earlier that Sahibzadah Shah Muhammad Naeem-ud-Din (May Allah bless and please his soul) had extraordinary and distinguished power of patience and endurance. This quality of him became prominent much more than before throughout this catastrophically tragic happenings. He demonstrated incredible patience and endurance rather I can say he made me grip the actual meaning of words patience and endurance, I never listened to a single word of complaint from his tongue even in the throes of death. My elder brother was asking him time to time again "Are you o.k." and every time the answer was "Yes I am o.k. and fine". The Holy Quran has declared,

وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ
(سوره نحل/96)

"And We will most certainly give to those who are patient their reward for the best of what they did" (96). An-Nahl (The Bee)

إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ (سوره الزمر/10)

"Only the patient will be paid back their reward in full without measure". {10} Az-Zumar (The Troops, Throngs) The trustworthy PROPHET MOHAMMED's (Allah's Grace & Peace be upon him) Hadith (Tradition) demystifies it more,

Hazrat Anas bin Malik (May Allah be pleased with him) reported that God's Messenger [God's grace and peace be on Him] said,

إِنَّ عَظِيمَ الْجَزَاءِ مَعَ عَظِيمِ الْبَلَاءِ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَاءُ وَمَنْ سَخِطَ فَلَهُ السَّخَطُ - (ترمذی - ابن ماجہ)

"The magnitude of the reward goes along with the magnitude of the affliction. When God who is great and glorious loves people He afflicts them, and those who accept it gladly receive God's good pleasure. but those who are displeased receive displeasure". (Tirimzi Shareef)

All through the period of time, during which he was fighting for his life, beads of perspiration stood out on his forehead in abundant. I used to wipe sweat from his face with handkerchief but within seconds his face was drenched with sweat again and this went on till his death. The saying of the Holy PROPHET MOHAMMED (Allah's Grace & Peacc be upon Him) explicates this aspect;

Hazrat Abu Hurairah (May Allah be pleased with him) reported that God's Messenger [God's grace and peace be on Him] said,

لَمُؤْمِنٌ يَمُوتُ بِعَرَقٍ الْجَيْنِ - (نسائي- ابن ماجه)

"A true believer dies with sweat on his forehead (it signifies at the time of death beads of perspiration will be seen on his forehead)". (Tirimzi Shareef)

Dying away from home during travelling throws light on his death from another aspect that really diversifies it as the Hadith (Tradition) of the Holy PROPHET MOHAMMED (Allah's Grace & Peacc be upon Him) is here,

Hazrat Ibn-e-Abbas [God's grace and peace be on him] reported that God's Messenger [God's grace and peace be on Him] said,

مَوْتُ غُرْبَةٍ شَهَادَةٌ - (ابن ماجه)

"Dying away from home is treated as martyrdom".

(Ibn-e-Majah & Mishkat)

And following event makes this concept more explicit in a pleasant way,

Hazrat Abdallah bin Amr (May Allah be pleased with him) said,

تَوَفَّى رَجُلٌ بِالْمَدِينَةِ مِمَّنْ وُلِدَ بِهَا فَصَلَّى عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِيَنَّهُ بِغَيْرِ مَوْلِدِهِ قَالُوا أَوَلَيْمَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ إِنَّ الرُّجُلَ إِذَا مَاتَ بِغَيْرِ مَوْلِدِهِ قِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطِعِ أَثَرِهِ فِي الْجَنَّةِ -
(نسائي - ابن ماجه)

“When a man who had been born in Medina died there, the Holy Prophet [God’s grace and peace be on Him] prayed at his funeral and said “ Would that he had died somewhere else than in his birthplace”. On being asked why He [God’s grace and peace be on Him] had said that He [God’s grace and peace be on Him] replied “When a man dies somewhere else than in his birthplace a space will be measured for him in paradise equal to the distance between his birthplace and the place where he died”. (Nisai Shareef)

Moreover, after death his face looked like an open flower, his exhausted face by the trials and tribulations of long sickness blossomed into fresh visage with a capturing smile on his lips. I am his elder brother, he passed most of the time of his life with me but I never looked ever his face as fresh as it was after death. It was not a solitary opinion of mine rather all the people that came to pay him their last respects were agreed to it. His smart looking face with fascinating smile on his lips reminded me of Allama Iqbal who have said,

نشانِ مردِ مومنِ باتو گویم
چوں مرگ آید تبسمِ برب اوست
(علامہ اقبال)

I do tell you the sign of a true believer.

There is smile on his lips, when he dies.

After Muhammad Naeem-ud-Din’s death, when I am sitting beside myself two questions often arise in my mind, the first question is what is death, where it comes from and where it takes our beloved ones? And the second one is why a man has to suffer from illness and affliction?

There is no answer to first question as death is the greatest mystery and the inevitable reality of this world. Nobody knows what is it, where it comes from and where it takes our beloved ones? The intellectuals and scholars have tried to unravel this mystery but their wisdom could not get to the bottom of this mystery, they could not exceed a particular limit. It is understood that there is no escape from it. It makes no distinction between high and low, rich and poor even the greatest figures of the world, past and present were subject to this fate. It is God's law that everything having breath must die. The Holy Quran announces,

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ، وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً
وَالْيَاثِرُ جَعُودٌ ﴿٣٥﴾ (سورة انبياء/35)

"Every soul shall have a taste of death: and We test you by evil and by good by way of trial, to Us must you return".
(35) Al-Anbiya (The Prophets)

The highest intelligent men and the scientists of the world could not invent a plane avoiding it. Death is so merciless that when it lays its icy hand, everybody must stumble down before its unavoidable violent attack it snatches away an affectionate son from the clutches of his parents, beloved brother from loving brothers. It separates husband from the exhilarating bosom of his wife and deprives intimate friend of friends. When it assails we can do nothing for our beloved ones but seeing with wistful eyes and it takes ones away before our eyes and we have to be resigned to the will of God as the will of God be don. The Holy Quran declares life and death as a test for mankind,

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ
عَمَلًا ، وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾ (سورة ملک/2)

"He Who created Death and Life, that He may try which of you is best in deed; and He is the Exalted in Might, Oft-Forgiving". (2) Al-Mulk (The Sovereignty, Control)

But to ponder over the composition of man unfold this mystery to some extent. A man is composed of body and soul, soul is greater than body, and the function of soul begins after death in great intensity. Body is of this material world while soul is of the spiritual world. With the end of life in this world, a man is transferred from the material to the spiritual world. The body is mortal while soul is everlasting Holy Quran says,

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً
مَّرْضِيَّةً ۖ فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّاتِي ۖ
(سورة فجر/30-31)

"O soul that is at rest! {27} Return to your Lord, well-pleased (with him), well-pleasing (Him), {28} So enter among My servants, {29} And enter into My garden". {30} Al-Fajr (The Dawn, Daybreak)

Here only the soul has been addressed. This shows that soul is everlasting. All the blessings and peace from Allah is for soul so we can say that death is nothing but the turning point of a man, death is first stage of eternal journey to heaven as the birth is the first stage of this world's journey therefore the true believing persons do not fear death.*

The Holy Quran and the Holy Prophet's [God's grace and peace be on Him] Hadith (Traditions) give detailed answer to the second question. The Quran says,

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (سورة بلد/4)

"Verily We have created man into toil and struggle". (4) Al-Balad (The City)

* For deloping these thoughts, I have taken help partially from Fazal Kareem,s book "Al-Hades"

Inam Ibn-e-Jareer Tibri* (Allah bless his soul) says, paraphrasing this verse,

"Man has been created for enduring sufferings, difficulties and misfortunes".

(Tafseer Ibn-e-Kaseer)

Along with it Allah (God) orders to be patient as the Holy Quran says again,

وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (سورة الانفال/46)

"And be patient; surely Allah is with the patient". {46}

Al-Anfal (Spoils Of War, Booty)

I think it is quite logical, if a man is ushered in the world, leads a luxury life and dies, nobody can judge and evaluate high or low status of his intrinsic qualities. If he faces sufferings, difficulties, misfortunes and losses everybody can judge and assess his intrinsic qualities of patience, endurance and resistance to temptations. His spiritual status is easily determined, beholding the way through which he copes with appalling troubles, stressful afflictions and losses. According to this fundamental principle, Allah (God) wants his servants (human beings) to be patient with sufferings, troubles and losses that He awards them. Allah (God) pronounces it to be a test for His servants (human beings) and this test may be affliction in person, loss of property, lives and children and those who stand the test and prove to be tolerant and patient are finally rewarded and rewarded to the full. Allah (God) never withholds anybody's recompense. The Holy Quran says,

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ،

وَنَبْلُوَنَّكُمْ أَخْبَارَكُمْ (سورة محمد/31)

* He was born in 224 A.H in Tibristan and died in 310 A.H in Baghdad. He belongs to the ancient class of the writers of Quranic exegesis and considers to be in the front rank of the interpreters of Quran.

"And most certainly We will try you until We have known those among you who exert themselves hard, and the patient, and made your case manifest". (31) Muhammad (Muhammad, the Prophet)

Making more explicit, the Quran says again.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ
الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ۝ الَّذِينَ إِذَا
أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝ أُولَٰئِكَ
عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ۝
(سوره بقره/157-156-155)

"And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient. {155} Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return, {156} Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course". {157} Al-Baqara (The Cow)
Look at another verse from the Holy Quran,

مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ
(سورة يوسف/90)

"Surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good". {90} Yusuf (Joseph)

Now I quote some Hadiths (Traditions) that make idea clear and lay open the concept under discussion.

Hazrat Abu Hurairah (May Allah be pleased with him) reported that God's Messenger [God's grace and peace be on Him] said,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصَبِّحْ مِنْهُ (بخاری شریف)

"Anyone for whom God intends good is made to suffer some affliction from Him". (Bukhari)

Hazrat Abu Hurairah (May Allah be pleased with him) and Abu saeed (May Allah be pleased with Him) reported that God's Messenger [God's grace and peace be on him] said,

مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى
وَلَا غَمٍّ حَتَّى الشُّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ. (متن علیہ)

"No Muslim is afflicted by difficulty, continuous pain, anxiety, grief, injury, or care, or even by a thorn with which he is pierced, without God thereby making an atonement for his sins". (Bukhari and Muslim)

Hazrat Muhammad bin Khalid as- Sulami (May Allah be pleased with him) on his father's authority said that his grandfather reported God's Messenger as saying,

إِنَّ الْعَبْدَ إِذَا سَبَقَتْ لَهُ مِنَ اللَّهِ مَنْرَةٌ لَمْ يَبْلُغْهَا بِعَمَلِهِ ابْتِلَاؤُ اللَّهِ
فِي جَسَدِهِ أَوْ فِي مَالِهِ أَوْ فِي وَلَدِهِ ثُمَّ صَبْرُهُ عَلَى ذَلِكَ حَتَّى يُبْلَغَهُ
الْمَنْرَةَ الَّتِي سَبَقَتْ لَهُ مِنَ اللَّهِ. (احمد و ابوداؤد)

"When God has previously decreed for a servant a rank which he hasn't attained by his action. He (God) afflicts him in his body, or his property, or his children. He (God) then enables him to endure that so that he may bring him to the rank previously decreed for him by God". (Abu Dawud)

Hazrat Abu Hurairah (May Allah be pleased with him) reported that God's Messenger [God's grace and peace be on Him] said,

مَثَلُ الْمُؤْمِنِ كَمَثَلِ الذَّرْعِ لَا تَرَالُ الرِّيحُ تَمِيلُهُ
وَلَا يَذَالُ الْمُؤْمِنُ يُصِيبُهُ الْبَلَاءُ وَمَثَلُ الْمُنَافِقِ كَمَثَلِ شَجَرَةٍ
الْأَرْزَةِ لَا تَهْتَزُّ حَتَّى تُسْتَخَصَّدَ. (متن علیہ)

"The believer is like a plant which is continually swayed by the wind, for the believer is continually afflicted by trial, but the hypocrite is like a cedar tree which does not shake till it is cut down". (Bukhari and Muslim)

Hazrat Ahu Hurairah (May Allah be pleased with him) reported that God's Messenger [God's grace and peace be on Him] said,

مَنْ مَاتَ مَرِيضًا مَاتَ شَهِيدًا وَوُفِّيَ فِتْنَةُ الْقَبْرِ وَعُدَى وَرِيحٍ
عَلَيْهِ بِرُزْقِهِ مِنَ الْجَنَّةِ۔ (ابن ماجه، شعب الايمان)

"He who dies of an illness dies as a martyr, or he will be guarded from the trial in the grave and will have his provision brought him morning and evening from paradise".

(Ibn-c-Majah)

Hazrat Saad (May Allah be pleased with him) said that

سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَيُّ النَّاسِ أَشَدُّ بَلَاءً قَالَ الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَلَا مَثَلَ يُنْتَلَى
الرَّجُلُ عَلَى حَسَبِ دِينِهِ فَإِنْ كَانَ فِي دِينِهِ ضَلَبٌ أَشْتَدَّ بَلَاءُهُ
وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ هُيِّنَ عَلَيْهِ فَمَا زَالَ كَذَلِكَ حَتَّى يَمْشِيَ
عَلَى الْأَرْضِ مَالَهُ ذَنْبٌ۔ (ابن ماجه)

when the Prophet [God's grace and peace be on Him] was asked which people suffered the greatest affliction. He [God's grace and peace be on Him] relied, "The prophets then those who come next to them, then those who come next to them. A man is afflicted in keeping with his religion; if he is firm in his religion his trial is severe, but if there is weakness in his religion it is made light for him and it continues like that till he walks on the earth having no sin". (Tirimzi and Ibn-Majah)

Hazrat Abu Hurairah (May Allah be pleased with him) reported that God's Messenger [God's grace and peace be on Him] said,

لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ أَوْ الْمُؤْمِنَةِ فِي نَفْسِهِ وَمَالِهِ وَوَلَدِهِ حَتَّى
يَلْقَى اللَّهَ وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ (ترمذی)

"The believing man or woman continues to have affliction in person, property and children so that they may finally meet God free from sin". (Tirimzi)

Hazrat Jabir (May Allah be pleased with him) reported God's Messenger [God's grace and peace be on Him] as saying

يَوْمَ أَهْلُ الْعَاقِبَةِ يَوْمَ الْقِيَمَةِ حِينَ يُعْطَى أَهْلُ الْبَلَاءِ
الثَّوَابَ لَوْ أَنَّ جُلُودَهُمْ كَانَتْ قُرِصَتْ فِي الدُّنْيَا بِالْمَقَارِئِصِ -
(ترمذی شریف)

"On the day of resurrection, when people who have suffered affliction are given their reward, those who are healthy will wish their skins had been cut to pieces with scissors when they were in the world (this wish would arise, seeing the greatness of reward)". (Tirmizi)

Hazrat Yahya bin saeed (May Allah be pleased with him) said that

إِنَّ رَجُلًا جَاءَهُ الْمَوْتُ فِي زَمَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ رَجُلٌ هَيْئَتُكَ وَلَمْ يُتَبَلِّ بِمَرَضٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَيَحْكُ مَا يَدْرِيكَ لَوْ أَنَّ اللَّهَ ابْتَلَاَهُ بِمَرَضٍ فَكَفَّرَ عَنْهُ مِنْ سَيِّئَاتِهِ -
(مشکوٰۃ شریف)

a certain man died in the time of God's Messenger [God's grace and peace be on him] another said, "Congratulations to him, he has died without being afflicted by illness". God's Messenger [God's grace and peace be on Him] then said, "I am sorry for you, what do you know about it? Would that God had afflicted him with illness and it had atoned for his evil deeds". (Mishkat-ul-Masabih)

In the end my tears, my grief and my pathetic sentiments are for my brother shah Muhammad Naem-ud-Din (Allah bless his soul). Without him a permanent sadness has penetrated deep into my heart and mind. It is understood that nothing can compensate for the loss of a loved one. To be deprived of my brother turn in a wound that may be covered with the layers of time but I think it may not be healed up. If there is recurrence of similar event that I had to undergo, this wound is opened up again. I think despite saying a lot, I can never convey my mind fully so I rely on the beautiful words of

the Holy and trustworthy Prophet [God's grace and peace be on Him] who is superior to all in the world after Allah (God) to give vent to my sorrowful emotions. I relate these words with their brief background,

The Holy Prophet [God's grace and peace be on Him] wept at the death of his son Ibraheem (be blessings on him) Hazrat Abd-ur-Rehman bin Auf (May Allah be pleased with him) asked, "O Messenger of Allah, you are weeping (it was an expression of wonder)". The Holy Prophet [God's grace and peace be on Him] said

يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ

"O Ibn-e-Auf (the son of Auf) it is a blessing".

Then He [God's grace and peace be on Him] added,

إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَخْرُؤُونَ - (متفق عليه)

"Eye is weeping and heart is grieved but we utter the same words that are agreed to God's consent. O Ibraheem, we are deeply sad on being separated from you".

It has been reported by Hazrat Anas bin Malik (May Allah be pleased with him) and Imam Bukhari transmitted it.

Time is passing rapidly. Seconds are converting into minutes, minutes into hours, hours into days and days into months, months ultimately would turn into years but I am still standing on the spot where Naeem-ud-Din had left me in the frightening darkness of long winter night. I end my thoughts with an Urdu verse,

تری جدائی کا منظر جدا نہیں کرتی
یہ آنکھ قید سے خود کو رہا نہیں کرتی
(شرابی)

The eyes have so imbibed the scene of your separation that they cannot release themselves from this confinement.

Qadriya Shakooriya Elaiya Lineage

- 1 Hazrat Muhammad Nizam-ud-Din Shah [May he live long]
- 2 Hazrat Muhammad Abd-ul-Bari Shah [God may rejoice his soul]
- 3 Hazrat Muhammad Ala-ud-Din Shah [God may rejoice his soul]
- 4 Hazrat Muhammad Abd-us-Shakoor Shah [God may rejoice his soul]
- 5 Hazrat Muhammad Nabi Raza Shah [God may rejoice his soul]
- 6 Hazrat Muhammad Abd-ul-Hai Shah [God may rejoice his soul]
- 7 Hazrat Syed Shah Mukhlis-ul-Rehman [God may rejoice his soul]
- 8 Hazrat Syed Shah Imdad Ali [God may rejoice his soul]
- 9 Hazrat Syed Shah Muhammad Mehdi [God may rejoice his soul]
- 10 Hazrat Shah Mazhar Husain [God may rejoice his soul]
- 11 Hazrat Makhdoom Dost Shah Farhat-ul-Allah [God may rejoice his soul]
- 12 Hazrat Makhdoom Shih Hasan Ali [God may rejoice his soul]
- 13 Hazrat Makhdoom Shah Munim Pakbaz [God may rejoice his soul]
- 14 Hazrat Syed Khaleel-ud-Din [God may rejoice his soul]
- 15 Hazrat Syed Meer Jaafir [God may rejoice his soul]
- 16 Hazrat Syed Meer Ahl-ul-Allah [God may rejoice his soul]
- 17 Hazrat Meer Nizam-ud-Din [God may rejoice his soul]
- 18 Hazrat Meer Taqi-ud-Din [God may rejoice his soul]

- 19 Hazrat Meer Naseer-ud-Din
[God may rejoice his soul]
- 20 Hazrat Syed Meer Mahmood
[God may rejoice his soul]
- 21 Hazrat Syed Meer Fazal-ul-Allah
[God may rejoice his soul]
- 22 Hazrat Shah Syed Qutb-ud-Din
[God may rejoice his soul]
- 23 Hazrat Shah Najam-ud-Din Qalender
[God may rejoice his soul]
- 24 Hazrat Syed Nor-ud-Din Mubarak Ghaznavi
[God may rejoice his soul]
- 25 Hazrat Syed Meer Nizam-ud-Din
[God may rejoice his soul]
- 26 Hazrat Shaikh Shahab-ud-Din Suhurwardi
[God may rejoice his soul]
- 27 Hazrat Syedna Muhi-ud-Din Abd-ul-Qader Gilani
[God may rejoice his soul]
- 28 Hazrat Abu Saeed bin Mubarak Makhzoomi
[God may rejoice his soul]
- 29 Hazrat Syed Abu-ul-Hasan Ali Hunkari
[God may rejoice his soul]
- 30 Hazrat Syed Abu Yousuf Tartoosi
[God may rejoice his soul]
- 31 Hazrat Shaikh Abd-ul-Azceez Yamini
[God may rejoice his soul]
- 32 Hazrat Shaikh Raheem-ud-Din
[God may rejoice his soul]
- 33 Hazrat Syedna Shaikh Abu Bakar Shibli
[God may rejoice his soul]
- 34 Hazrat Syed-ul-Taefah Shaikh Junaïd Baghdadi
[God may rejoice his soul]
- 35 Hazrat Syedna Shaikh Sirri Saqti
[God may rejoice his soul]
- 36 Hazrat Syedna Shaikh Maarooof Karkhi
[God may rejoice his soul]
- 37 Hazrat Syedna Imam Ali bin Musa Raza
[God may rejoice his soul]
- 38 Hazrat Syedna Imam Musa Kazim

- 39 Hazrat Syedna Imam Jaafar Sadiq [God may rejoice his soul]
 40 Hazrat Syedna Imam Muhammad Baqir [God may rejoice his soul]
 41 Hazrat Syedna Imam Zain-ul-Abideen [God may rejoice his soul]
 42 Hazrat Syedna Imam Husain [God may rejoice his soul]
 43 Hazrat Syedna Imam Ali bin Abi Talib [May Allah be pleased with him]
 44 Hazrat Syedna WA Maulana Muhammad the holy Prophet [God's grace and peace be on him]

Bibliography

The main source of this book is "SEERAT FAKHR-UL-ARFEEN" compiled by Hazrat Maulana Hakim Sikander Shah (God rest his soul/ born on 12 May 1881 (1298 A.H), died on Friday 10 April 1959 (1 Shwwal 1378 A.H), buried in Kanpur, India) and other books are being mentioned below,

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Tafseer Ibn-e-Kaseer	Imam Ibn-e-Kaseer
Tafseer-e- Mazhari	Qazi Sana-ul-Lah Pani Pati
Zia-ul-Quran	Pir Karam Shah
Saheeh Bukhari	Imam Bukhari
Saheeh Muslim	Imam Muslim
Jamai Tirimzi	Imam Tirimzi
Sunan Nisai	Imam Nisai
Sunan Ahu Daood	Imam Abu Daood
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Tareekh-e-Taswwf	Yousuf saleem Chisti
Auliya-e-Hind-o-Pak	Sharib Delhlvi
Tazkara-e-Qadriya	Tahir Ala-ud-Din
Seerat BaYazeed Bistami	Fazal Arif

Akhbar-ul-Akhyar	Shah Abd-ul-Haq Muhaddis Delhivi
Secrat-e-Iqbal	Abdul-Majeed Salik
Talmihat-e-Iqbal	Abid Ali Abid
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Personal documents of Hazrat Muhammad Ala-ud-Din Shah [God may rejoice his soul]	

The personalities who have provided me help in compiling Hazrat Muhammad Ala-ud-Din shah's [God may rejoice his soul] biography.

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Karamat Ali	Jehlam
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